Mokhtaser

SAHIH MUSLIM

Translated By
AbdulHamid Siddiqui

Edited By
TheVista

Translation of Sahih Muslim.

Abdul Hamid Siddiqui

Volume 1

Introduction to Translation of Sahih Muslim

In the Name of Allah, the Most Compassionate, the Most Merciful

Sahih Muslim is a collection of sayings and deeds of Prophet Muhammad (pbuh) (also known as the sunnah). The reports of the Prophet's sayings and deeds are called ahadith. Muslim lived a couple of centuries after the Prophet's death and worked extremely hard to collect his ahadith. Each report in his collection was checked for compatibility with the Qur'an, and the veracity of the chain of reporters had to be painstakingly established. Muslim's collection is recognized by the overwhelming majority of the Muslim world to be one of the most authentic collections of the Sunnah of the Prophet (pbuh).

Muslim (full name Abul Husain Muslim bin al-Hajjaj al-Nisapuri) was born in 202 A. H. and died in 261 A. H. He travelled widely to gather his collection of ahadith, including to Iraq, Saudi Arabia, Syria, and Egypt. Out of 300,000 ahadith which he evaluated, only 4,000 approximately (including multiple hadith in a single one i. e. multiple quotations) were extracted for inclusion into his collection based on stringent acceptance criteria. Muslim was a student of Bukhari.

It is important to realize, however, that Muslim's collection is not complete: there are other scholars who worked as Muslim did and collected other authentic reports.

The translation of Sahih Muslim found here is complete!

Book 1: The Book of Faith (Kitab Al-Iman)

Chapter 1:...

Book 1, Number 0001:

It is narrated on the authority of Yahya b. Ya'mur that the first man who discussed about Qadr (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid b. 'Abdur-Rahman Himyari set out for prilgrimage or for 'Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him a bout what is talked about Taqdir (Division Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! there have appeared some people in our land who recite the Holy Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His

Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

Book 1, Number 0002:

It is narrated on the authority of Yahya b. Ya'mur that when Ma'bad discussed the problem pertaining to Divine Decree, we refuted that. He (the narrator) said: I and Humaid b. Abdur-Rahman Himyari argued. And they carried on the conversation about the purport of the hadith related by Kahmas and its chain of transmission too, and there is some variation of words.

Book 1, Number 0003:

It is narrated on the authority of Yahya b. Ya'mur and Humaid b. 'Abdur-Rahman that they said: We met Abdullah b. 'Umar and we discussed about the Divine Decree, and what they talked about it and he narrated the hadith that has been transmitted by 'Umar (may Allah be pleased with him) from the Apostle (may peace be upon him). There is a slight variation in that.

Chapter 2: WHAT IS IMAN AND WHAT ARE ITS CHARACTERISTICS

Book 1, Number 0004:

Abu Huraira reported: One day the Messenger of Allah (may peace be upon him) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman. Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter. He (again) said: Messenger of Allah, (tell me) what does al-Islam signify. He (the Holy Prophet) replied: Al-Islam signifies that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory poor-rate (Zakat) and you observe the fast of Ramadan. He (the inquirer) again said: Messenger of Allah, what does al-Ihsan imply? He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (with this idea in your mind) that (at least) He is seeing you. He (the inquirer) again said: Messenger of Allah, when would there be the hour (of Doom)? He (the Holy Prophet) replied: The one who is asked about it is no better informed than the inquirer. I, however, narrate some of its signs (and these are): when the slave-girl will give birth to he master, when the naked, barefooted would become the chiefs of the people - these are some of the signs of (Doom). (Moreover) when the shepherds of the black (camels) would exult themselves in buildings, this is one of the signs of (Doom). (Doom) is one of the five (happenings wrapped in the unseen) which no one knows but Allah. Then he (the Messenger of Allah) recited (the verse):" Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends (down the rain) and knows that which is in the wombs and no person knows whatsoever he shall earn tomorrow, and a person knows not in whatsoever land he shall die. Verily Allah is Knowing, Aware. He (the narrator, Abu Huraira) said: Then the person turned back and went away. The Messenger of Allah (may peace be upon him) said: Bring that man back to me. They (the Companions of the Holy Prophet present there) went to bring him back, but they saw nothing there. Upon this the Messenger of Allah remarked: he was Gabriel, who came to teach the people their religion.

Book 1, Number 0005:

This hadith is narrated to us on the authority of Muhammad b. 'Abdullah b. Numair, on the authority of Muhammad b. Bishr, on the authority of Abd Hayyan al-Taymi with the exception that in this narration (instead of the words (Iza Waladat al'amah rabbaha), the words are (Iza Waladat al'amah Ba'laha), i, e, when slave-girl gives birth to her master.

Book 1, Number 0006:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Ask me (about matters pertaining to religion), but they (the Companions of the Holy Prophet) were too much overawed out of profound respect for him to ask him (anything). In the meanwhile a man came there, and sat near his knees and said: Messenger of Allah, what al-lslam is? -to which he (the Holy Prophet) replied: You must not associate anything with Allah, and establish prayer, pay the poor-rate (Zakat) and observe (the fasts) of Ramadan. He said: You (have) told the truth. He (again) said: Messenger of Allah, what al-Iman (the faith) is? He (the Holy Prophet) said: That you affirm your faith in Allah, His angels, His Books, His meeting, His Apostles, and that you believe in Resurrection and that you believe in Qadr (Divine Decree) in all its entirety, He (the inquirer) said: You (have) told the truth. He (again) said: Messenger of Allah, what al-Ihsan is? Upon this he (the Holy Prophet) said: (Al-Ihsan implies) that you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you. He (the inquirer) said: You (have) told the truth. He (the inquirer) said: When there would be the hour (of Doom)? (Upon this) he (the HolyProphet said: The one who is being asked about it is no better informed than the inquirer himself. I, however, narrate some of its signs (and these are): when you see a slave (woman) giving birth to her master - that is one of the signs of (Doom) ; when you see barefooted, naked, deaf and dumb (ignorant and foolish persons) as the rulers of the earth - that is one of the signs of the Doom. And when you see the shepherds of black camels exult in buildings - that is one of the signs of Doom. The (Doom) is one of the five things (wrapped) in the unseen. No one knows them except Allah. Then (the Holy Prophet) recited (the folowing verse):" Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends down the rain and knows that which is in the wombs and no person knows whatsoever he shall earn on morrow and a person knows not in whatsoever land he shall die. Verily Allah is Knowing, Aware. He (the narrator, Abu Huraira) said: Then the person stood up an (made his way). The Messenger of Allah (may peace be upon him) said: Bring him back to me. He was searched for, but they (the Companions of the Holy Prophet) could not find him. The Messenger of Allah (may peace be upon him) thereupon said: He was Gabriel and he wanted to teach you (things pertaining to religion) when you did not ask (them yourselves).
Chapter 3: ON PRAYER (SALAT) WHICH IS ONE OF THE PILLARS OF ISLAM
Book 1, Number 0007:
It is reported on the authority of Talha b. 'Ubaidullah that a person with dishevelled hair, one of the people of Nejd, came to the Messenger of Allah (may peace be upon him). We heard the humming of his voice but could not fully discern what he had been saying, till he came nigh to the Messenger of Allah (may peace be upon him). It was then (disclosed to us) that he was asking questions pertaining to Islam. The Messenger of Allah (may peace be upon him) said: Five prayers during the day and the night. (Upon this he said: Am I obliged to say any other (prayer) besides these? He (the Holy Prophet,) said: No, but whatever you observe voluntarily, out of your own free will, and the fasts of Ramadan. The inquirer said: Am I obliged to do anything else besides this? He (the Holy Prophet) said: No, but whatever you do out of your own free will. And the Messenger of Allah told him about the Zakat (poor-rate). The inquirer said: Am I obliged to pay anything else besides this? He (the Holy Prophet) said: No, but whatever you pay voluntarily out of your own free will. The man turned back and was saying: I would neither make any addition to this, nor will decrease anything out of it. The Prophet remarked: He is successful, if he is true to what he affirms.
Book 1, Number 0008:
Another hadith, the like of which has been narrated by Malik (b. Anas) (and mentioned above) is also reported by Talha b. 'Ubaidullah, with the only variation that the Holy Prophet remarked: By his father, he shall succeed if he were true (to what he professed), or: By his father, he would enter heaven if he were true (to what he professed).
Chapter 4: PERTAINING TO FAITH IN ALLAH
Book 1, Number 0009:
It is reported on the authority of Anas b. Malik that he said: We were forbidden that we should ask anything (without the genuine need) from the Holy Prophet. It, therefore, pleased us that an intelligent

person from the dwellers of the desert should come and asked him (the Holy Prophet) and we should listen to it. A man from the dwellers of the desert came (to the Holy Prophet) and said: Muhammad, your messenger came to us and told us your assertion that verily Allah had sent you (as a prophet). He (the Holy Prophet) remarked: He told the truth. He (the bedouin) said: Who created the heaven? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who created the earth? He (the Holy Prophet) replied: Allah. He (the bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (the Holy Prophet) replied: Allah. Upon this he (the bedouin) remarked: By Him Who created the heaven and created the earth and raised mountains thereupon, has Allah (in fact) sent you? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. He (the Holy Prophet) remarked: He told you the truth. He (the bedouin) said: By Him Who sent you, is it Allah Who ordered you about this (i. e. prayers)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that Zakat had been made obligatory in our riches. He (the Holy Prophet) said. He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (Zakat)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. He (the Holy Prophet) said: He has told the truth. He (the bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (the fasts of Ramadan)? He (the Holy Prophet) said: Yes. He (the bedouin) said: Your messenger also told us that pilgrimage (Hajj) to the House (of Ka'bah) had been made obligatory for him who is able to undertake the journey to it. He (the Holy Prophet) said: Yes. The narrator said that he (the bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: 'By Him Who sent you with the Truth, I would neither make any addition to them nor would I diminish anything out of them. Upon this the Holy Prophet remarked: If he were true (to what he said) he must enter Paradise.

Book 1, Number 0010:

It is narrated on the authority of Thabit that Anas said: We were forbidden in the Holy Qur'an that we should ask about anything from the Messenger of Allah (may peace be upon him) and then Anas reported the hadith in similar words.

Chapter 5: CONCERNING IMAN BY WHICH A PERSON WOULD ENTER HEAVEN

Book 1, Number 0011:

It is narrated on the authority of Abu Ayyub Ansari that once during the journey of the Holy Prophet (may peace of Allah be upon him) a bedouin appeared before him and caught hold of the nosestring of his she-camel and then said, Messenger of Allah (or Muhammad), inform me about that which takes me near to Paradise and draws me away from the Fire (of Hell). He (the narrator) said: The Prophet (may peace be upon him) stopped for a while and cast a glance upon his companions and then said: He was afforded a good opportunity (or he had been guided well). He (the Holy Prophet) addressing the bedouin said: (Repeat) whatever you have uttered. He (the bedouin) repeated that. Upon this the Apostle (may peace be upon him) remarked: The deed which can draw you near to Paradise and take you away from Hell is, that you worship Allah and associate none with Him, and you establish prayer and pay Zakat, and do good to your kin. After having uttered these words, the Holy Prophet asked the bedouin to release the nosestring of his she-camel.

Book 1, Number 0012:

This hadith is transmitted by Muhammad b. Hatim on the authority of Abu Ayyub Ansari.

Book 1, Number 0013:

It is narrated on the authority of Abu Ayyub that a man came to the Prophet (may peace be upon him) and said: Direct me to a deed which draws me near to Paradise and takes me away from the Fire (of Hell). Upon this he (the Holy Prophet) said: You worship Allah and never associate anything with Him, establish prayer, and pay Zakat, and do good to your kin. When he turned his back, the Messenger of Allah (may peace be upon him) remarked: If he adheres to what he has been ordered to do, he would enter Paradise.

Book 1, Number 0014:

It is reported on the authority of Abu Huraira that a bedouin came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, direct me to a deed by which I may be entitled to enter Paradise. Upon this he (the Holy Prophet) remarked: You worship Allah and never associate anything with Him, establish the obligatory prayer, and pay the Zakat which is incumbent upon you, and observe the fast of Ramadan. He (the bedouin) said: By Him in Whose hand is my life, I will never add anything to it, nor will I diminish anything from it. When he (the bedouin) turned his back, the Prophet (may peace be upon him) said: He who is pleased to see a man from the dwellers of Paradise should catch a glimpse of him.

Book 1, Number 0015:

It is narrated on the authority of Jabir that Nu'man b. Qaufal came to the Holy Prophet (may peace be upon him) and said: Would I enter Paradise if I say the obligatory prayers and deny myself that which is forbidden and treat that as lawful what has been made permissible (by the Shari'ah)? The Holy Prophet (may peace be upon him) replied in the affirmative.

Book 1, Number 0016:

A similar hadith is narrated on Jabir's authority in which the following words are added: I will do nothing more.

Book 1, Number 0017:

It is narrated on the authority of Jabir that a man once said to the Messenger of Allah (may peace be upon him): Shall I enter Paradise in case I say the obligatory prayers, observe the (fasts) of Ramadan and treat that as lawful which has been made permissible (by the Shari'ah) and deny myself that what is forbidden, and make no addition to it? He (the Holy Prophet) replied in the affirmative. He (the inquirer) said: By Allah, I would add nothing to it.

Chapter 6: CONCERNING THE SAYING OF THE APOSTLE: ISLAM IS FOUNDED ON FIVE (FUNDAMENTS)

Book 1, Number 0018:

It is narrated on the authority of ('Abdullah) son of Umar (may Allah be pleased with them) that the Holy Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. the oneness of Allah, the establishment of prayer, payment of Zakat, the, fast of Ramadan, Pilgrimage (to Mecca).

A person said (to 'Abdullah b. Umar the narrator): Which of the two precedes the other-Pilgrimage or the fasts of Rarnadan? Upon this he (the narrator) replied: No (it is not the Pilgrimage first) but the fasts of Ramadan precede the Pilgrimage.

Book 1, Number 0019:

It is narrated on the authority of ('Abdullah) son of 'Umar, that the Holy Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. Allah (alone) should be worshipped, and (all other gods) beside Him should be (categorically) denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan (are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods).

Book 1, Number 0020:

It is narrated on the authority of 'Abdullah son of 'Umar that the Messenger of Allah (may peace be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan.

Book 1, Number 0021:

It is reported on the authority of Ta'us that a man said to 'Abdullah son of 'Umar (may Allah be pleased with him). Why don't you carry out a military expedition? Upon which he replied: I heard the messenger of Allah (may peace be upon him) say: Verily, al-Islam is founded on five (pillars): testifying the fact that there is no god but Allah, establishment of prayer, payment of Zakat, fast of Ramadan and Pilgrimage to the House.

Chapter 7: RELATING TO THE COMMAND FOR BELIEF IN ALLAH AND HIS PROPHET AND THE LAWS OF ISLAM AND INVITING (PEOPLE TO) THEM

Book 1, Number 0022:

It is narrated on the authority of Ibn 'Abbas that a delegation of Abdul Qais came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, verily ours is a tribe of Rabi'a and there stand between you and us the unbelievers of Mudar and we find no freedom to come to you except in the sacred month. Direct us to an act which we should ourselves perform and invite those who live beside us. Upon this the Prophet remarked: I command you to do four things and prohibit you against four acts. (The four deeds which you are commanded to do are): Faith in Allah, and then he explained it for them and said: Testifying the fact. that there is no god but Allah, that Muhammad is the messenger of Allah, performance of prayer, payment of Zakat, that you pay Khums (one-fifth) of the booty fallen to your lot, and I prohibit you to use round gourd, wine jars, wooden pots or skins for wine. Khalaf b. Hisham has made this addition in his narration: Testifying the fact that there is no god but Allah, and then he with his finger pointed out the oneness of the Lord.

Book 1, Number 0023:

Abu Jamra reported: I was an interpreter between Ibn Abbas and the people, that a woman happened to come there and asked about nabidh or the pitcher of wine. He replied: A delegation of the people of 'Abdul-Qais came to the Messenger of Allah (may peace be upon him). He (the Holy Prophet) asked the delegation or the people (of the delegation about their identity). They replied that they belonged to the tribe of Rabi'a. He (the Holy Prophet) welcomed the people or the delegation which were neither humiliated nor put to shame. They (the members of the delegation) said: Messenger of Allah, we come to you from a far-off distance and there lives between you and us a tribe of the unbelievers of Mudar and, therefore, it is not possible for us to come to you except in the sacred months. Thus direct us to a clear command, about which we should inform people beside us and by which we may enter heaven. He (the Holy Prophet) replied: I command you to do four deeds and forbid you to do four (acts), and added: I direct you to affirm belief in Allah alone, and then asked them: Do you know what belief in Allah really implies? They said: Allah and His Messenger know best. The Prophet said: It implies testimony to the fact that there is no god but Allah, and that Muhammad is the messenger of Allah, establishment of prayer, payment of Zakat, fast of Ramadan, that you pay one-fifth of the booty (fallen to your lot) and I forbid you to use gourd, wine jar, or a receptacle for wine. Shu'ba sometimes narrated the word naqir (wooden pot) and sometimes narrated it as muqayyar. The Holy Prophet also said: Keep it in your mind and inform those who have been left behind.

Book 1, Number 0024:

There is another hadith narrated on the authority of Ibn Abbas (the contents of which are similar to the one) narrated by Shu'ba in which the Holy Prophet (may peace be upon him) said: I forbid you to prepare nabidh in a gourd, hollowed block of wood, a varnished jar or receptacle. Ibn Mu'adh made this addition on the authority of his father that the Messenger of Allah said to Ashajj, of the tribe of 'Abdul-Qais: You possess two qualities which are liked by Allah: insight and deliberateness.

Book 1, Number 0025:

It is reported on the authority of Qatada that one among the delegates of the 'Abdul-Qais tribe narrated this tradition to him. Sa'id said that Qatada had mentioned the name of Abu Nadra on the authority of Abu Sa'id Khudri who narrated this tradition: That people from the- tribe of 'Abdul-Qais came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, we belong to the tribe of Rabi'a and there live between you and us the unbelievers of the Mudar tribe and we find it impossible to come to you except in the sacred months; direct us to a deed which we must communicate to those who have been left behind us and by doing which we may enter heaven. Upon this the Messenger of Allah (may peace be upon him) said: I enjoin upon you four (things) and forbid you to do four (things): worship Allah and associate none with Him, establish prayer, pay Zakat, and observe the fast of Ramadan, and pay the fifth part out of the booty. And I prohibit you from four (things): dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. They (the members of the delegation) said: Do you know what al-naqir is? He replied: Yes, it is a stump which you hollow out and in which you throw small dates. Sa'id said: He (the Holy Prophet) used the word tamar (dates). (The Holy Prophet then added): Then you sprinkle water over it and when its ebullition subsides, you drink it (and you are so intoxicated) that one amongst you, or one amongst them (the other members of your tribe, who were not present there) strikes his cousin with the sword. He (the narrator) said:

There was a man amongst us who had sustained injury on this very account due to (intoxication), and he told that he tried to conceal it out of shame from the Messenger of Allah (may peace be upon him). I, however, inquired from the Messenger of Allah (it we discard those utensils which you have forbidden us to use), then what type of vessels should be used for drink? He (the Holy Prophet) replied: In the waterskin the mouths of which are tied (with a string). They (again) said: Prophet of Allah, our land abounds in rats and water-skins cannot remain preserved. The holy Prophet of Allah (may peace be upon him) said: (Drink in water-skins) even if these arenibbled by rats. And then (addressing) al-Ashajj of 'Abdul-Qais he said: Verily, you possess two such qualities which Allah loves: insight and deliberateness.

Book 1, Number 0026:

It is narrated on the authority of Abu Said al-Khudri that when the delegation of the tribe of Abdul-Qais came to the Prophet of Allah (may peace be upon him), (its members) said: Apostle of Allah, may God enable us to lay down our lives for you, which beverage is good for us? He (the Prophet) said: (Not to speak of beverages, I would lay stress) that you should not drink in the wine jars. They said: Apostle of Allah, may God enable us to lay down our lives for you, do you know what al-naqir is? He (the Holy Prophet) replied: Yes, it is a stump which you hollow out in the middle, and added: Do not use gourd or receptacle (for drink). Use water-skin the mouth of which is tied with a thong (for this purpose).

Chapter 8: CALLING PEOPLE TO TESTIFICATIONS AND THE CANONS OF ISLAM

Book 1, Number 0027:

It is reported on the authority of Ibn 'Abbas that Mu'adh said: The Messenger of Allah sent me (as a governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself in a community one among the people of the Book, so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them Allah has enjoined upon them five prayers during the day and the night and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it don't pick up (as a share of Zakat) the best of their wealths. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

Book 1, Number 0028:

It is narrated on the authority of Ibn 'Abbas that when the Messenger of Allah (may peace be upon him) sent Mu'adh towards Yemen (as governor) he said to him: Verily you would reach a community of the people of the Book, the very first thing to which you should call them is the worship of Allah, may His Glory be Magnificent, and when they become fully aware of Allah, instruct them that He has enjoined five prayers on them during the day and the night, and when the begin observing it, then instruct them that verily Allah has made Zakat obligatory for them which would be collected from the wealthy amongst them and distributed to their needy ones, and when they submit to it, then collect it from them and avoid (the temptation) of selecting the best (items) of their riches.

Chapter 9: COMMAND FOR FIGHTING AGAINST THE PEOPLE SO LONG AS THEY DO NOT PROFESS THAT THERE IS NO GOD BUT ALLAH AND MUHAMMAD IS HIS MESSENGER

Book 1, Number 0029:

It is narrated on the authority of Abu Huraira that when the Messenger of Allah (may peace be upon him) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. 'Umar b. Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right.

Book 1, Number 0030:
It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah.
Book 1, Number 0031:
It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say: I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah.
Book 1, Number 0032:
It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an):" Thou art not over them a warden" (lxxxviii, 22).
Book 1, Number 0033:
It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.
Book 1, Number 0034:
It Is narrated on the authority of Abu Malik: I heard the Messenger of Allah (may peace be upon him) say: He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, an their affairs rest with Allah.
Book 1, Number 0035:
Abu Malik narrated on the authority of his father that he heard the Apostle (may peace be upon him) say: He who held belief in the unity of Allah, and then narrated what has been stated above.
Chapter 10: HE WHO ACCEPTS ISLAM AT THE DEATH-BED, BEFORE THE ACTUAL AGONY OF DEATH, IS A MUSLIM IT IS FORBIDDEN TO SUPPLICATE BLESSINGS FOR THE POLYTHEISTS. HE WHO DIES AS A POLYTHEIST IS ONE AMONG THE DENIZENS OF HELL AND NO MEANS WOULD BE EFFECTIVE ENOUGH TO GET HIM OUT OF THAT
Book 1, Number 0036:
It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (may peace be upon him) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (may peace be upon him) said: My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (may peace be upon him) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse:
" It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113)
And it was said to the Messenger of Allah (may peace be upon him):

" Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii, 56).
Book 1, Number 0037:
It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle at the time of his death: Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. But he (Abu Talib) refused to do so. Then Allah revealed this verse:
" Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii. 56).
Book 1, Number 0038:
It is narrated on the authority of Abu Huraira that the Messenger of Allah said to his uncle (at the time of his death): Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of judgment. He (Abu Talib) said: Were it not the fear of the Quraysh blaming me (and) saying that it was the fear of (approaching death) that induced me to do so, I would have certainly delighted your eyes. It was then that Allah revealed:
" Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided" (xxviii-56).
Chapter 11: HE WHO MEETS HIS LORD WITH IMPLICIT FAITH WOULD ENTER HEAVEN AND FIRE WOULD BE FORBIDDEN HARM HIM
Book 1, Number 0039:
It is narrated on the authority of 'Uthman that the Messenger of Allah (may peace be upon him) said. He who died knowing (fully well) that there is no god but Allah entered Paradise.
Book 1, Number 0040:
It is narrated on the authority of Humran that he heard Uthman saying this: I heard the Messenger of Allah (may peace be upon him) uttering these words (as stated above).
Book 1, Number 0041:
It is narrated on the authority of Abu Huraira: We were accompanying the Apostle (may peace be upon him) in a march (towards Tabuk). He (the narrator) said: The provisions with the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels. He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish that you should pool together what has been left out of the provisions with the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly. He (the narrator) said: The one who had wheat in his possession came there with wheat. He who had dates with him came there with dates. And Mujahid said: He who possessed stones of dates came there with stones. I (the narrator) said: What did they do with the date-stones. They said: They (the people) sucked them and then drank water over them. He (the narrator said): He (the Holy Prophet) invoked the blessings (of Allah) upon them (provisions). He (the narrator) said: (And there was such a miraculous increase in the stocks) that the people replenished their provisions fully. He (the narrator) said: At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven.
Book 1, Number 0042:
It is narrated either on the authority of Abu Huraira or that of Abu Sa'id Khudri. The narrator A'mash has narrated this hadith with a little bit of doubt (about the name of the very first narrator who was in direct contact with the Holy Prophet. He was either Abu Huraira or Abu Sa'id Khudri. Both are equally reliable transmitters of the traditions). He (the narrator) said: During the time of Tabuk expedition, the (provisions) ran short and the men (of the army) suffered starvation; they said: Messenger of Allah, would you permit us to slay our camels? We would eat them and use their fat. The Messenger of Allah (may peace be upon him) said: Do as you please. He (the narrator) said: Then 'Umar came there and said: Messenger of Allah, if you do that (if you give your consent and the men begin to slay their camels), the riding animals would become short. But (I would suggest you to) summon them along with the provisions left with them Then invoke Allah's blessings on them

(different items of the provisions) It is hoped Allah shall bless them. The Messenger of Allah replied in the affirmative. (the narrator) said: He called for a leather mat to be used as a table cloth and spread it out. Then he called people along with the remaining portions of their provisions. He (the narrator) said: Someone was coming with handful of mote, another was coming with a handful of dates, still another was coming with a portion of bread, till small quantities of these things were collected on the table cloth. He (the narrator said): Then the messenger of Allah invoked blessing (on them) and said: Fill your utensils with these provisions. He (the narrator) said: They filled their vessel to the brim with them, and no one amongst the army (which comprised of 30,000 persons) was left even with a single empty vessel. He (the narrator) aid: They ate to their fill, and there was still a surplus. Upon this the Messenger of Allah (may peace be upon him) remarked: I bear testimony that there is no god but Allah and I am the messenger of Allah. The man who meets his Lord without harboring any doubt about these two (truths) would never be kept away from Paradise.

Book 1, Number 0043:

It is narrated on the authority of Ubadah b. Samit that the messenger of Allah (may peace be upon him) observed: He who said:" There is no god but Allah, He is One and there is no associate with Him, that Muhammad is his servant and His messenger, that Christ is servant and the son of His slave-girl and he (Christ) His word which He communicated to Mary and is His Spirit, that Paradise is a fact and Hell is a fact," Allah would make him (he who affirms these truths enter Paradise through any one of its eight doors which he would like.

Book 1, Number 0044:

It is narrated on the authority of Umar b. Hani with the same chain of transmitters with the exception of these words: Allah would make him (he who affirms these truths) enter Paradise through one of the eight doors which he would like.

Book 1, Number 0045:

It is narrated on the authority of Sunabihi that he went to Ubada b. Samit when he was about to die. I burst into tears. Upon this he said to me: Allow me some time (so that I may talk with you). Why do you weep? By Allah, if I am asked to bear witness, I would certainly testify for you (that you are a believer). Should I be asked to intercede, I would certainly intercede for you, and if I have the power, I would certainly do good to you, and then observed: By Allah, never did I hear anything from the Messenger of Allah (may peace be upon him) which could have been a source of benefit to you and then not conveyed it to you except this single hadith. That I intend to narrate to you today, since I am going to breathe my last. I heard the Messenger of Allah (may peace be upon him) say: He who testifies that there is no god but Allah and that Muhammad is the messenger of Allah, Allah would prohibit the fire of Hell for him.

Book 1, Number 0046:

It is narrated on the authority of Mu'adh b. Jabal: I was riding behind the Prophet (may peace be upon him) and there was nothing between him and me but the rear part of the saddle, when he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He moved along for a few minutes, when again he said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He then again moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied. At your beck and call, and at your pleasure. Messenger of Allah He, (the Holy Prophet) said: Do you know what right has Allah upon His servants? I said: Allah and His Messenger know best. He (the Holy Prophet) said: Verily the right of Allah over His servants is that they should worship Him, not associating anything with Him. He (the Holy Prophet) with Mu'adh behind him, moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He (the Holy Prophet) said: Do you know what rights have servants upon Allah in case they do it (i. e. they worship Allah without associating anything with Him)? I (Mu'adh b. Jabal) replied: Allah and His Messenger know best. (Upon this) he (the Holy Prophet) remarked: That He would not torment them (with the fire of Hell).

Book 1, Number 0047:

It is narrated on the authority of Mu'adh b. Jabal that he observed: I was riding behind the Messenger of Allah (may peace be upon him) on an ass known as 'Ufair. He (Mu'adh) observed: He (the Holy

Prophet) said: Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Holy Prophet remarked: The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not anything with Him. He (Mu'adh) added: I said to the Messenger of Allah: Should I then give the tidings to the people? He (the Holy Prophet) said: Do not tell them this good news, for they would trust in it alone.

Book 1, Number 0048:

It is narrated on the authority of Mu'adh b. Jabal that the Messenger of Allah (may peace be upon him) said: Mu'adh, do you know the right of Allah over His bondsmen? He (Mu'adh) said: Allah and His Apostle know best. He (the Messenger of Allah) said: That Allah alone should be worshipped and nothing should be associated with Him. He (the Holy Prophet) said: What right have they (bondsmen) upon Him in case they do it? He (Mu'adh) said: Allah and His Apostle know best. He (the Holy Prophet) said: That He would not punish them.

Book 1, Number 0049:

It is narrated on the authority of Aswad b. Hilal that he heard Mu'adh say this: The Messenger of Allah (may peace be upon him) called, me and I replied to him. He (the Holy Prophet) said: Do you know the right of Allah upon the people? and then followed the hadith (mentioned above).

Book 1, Number 0050:

It is reported on the authority of Abu Huraira: We were sitting around the Messenger of Allah (may peace and blessings be upon him). Abu Bakr and Umar were also there among the audience. In the meanwhile the Messenger of Allah got up and left us, He delayed in coming back to us, which caused anxiety that he might be attacked by some enemy when we were not with him; so being alarmed we got up. I was the first to be alarmed. I, therefore, went out to look for the Messenger of Allah (may peace and blessings be upon him) and came to a garden belonging to the Banu an-Najjar, a section of the Ansar went round it looking for a gate but failed to find one. Seeing a rabi' (i. e. streamlet) flowing into the garden from a well outside, drew myself together, like a fox, and slinked into (the place) where God's Messenger was. He (the Holy Prophet) said: Is it Abu Huraira? I (Abu Huraira) replied: Yes, Messenger of Allah. He (the Holy Prophet) said: What is the matter with you? replied: You were amongst us but got up and went away and delayed for a time, so fearing that you might be attacked by some enemy when we were not with you, we became alarmed. I was the first to be alarmed. So when I came to this garden, I drew myself together as a fox does, and these people are following me. He addressed me as Abu Huraira and gave me his sandals and said: Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, being assured of it in his heart, gladden him by announcing that he shall go to Paradise. Now the first one I met was Umar. He asked: What are these sandals, Abu Huraira? I replied: These are the sandals of the Messenger of Allah with which he has sent me to gladden anyone I meet who testifies that there is no god but Allah, being assured of it in his heart, with the announcement that he would go to Paradise. Thereupon 'Umar struck me on the breast and I fell on my back. He then said: Go back, Abu Huraira, So I returned to the Messenger of Allah (may peace be upon him), and was about to break into tears. 'Umar followed me closely and there he was behind me. The Messenger of Allah (may peace and blessings be on him) said: What is the matter with you, Abu Huraira? I said: I happened to meet 'Umar and conveyed to him the message with which you sent me. He struck me on my breast which made me fall down upon my back and ordered me to go back. Upon this the Messenger of Allah (may peace be upon him) said: What prompted you to do this, 'Umar? He said: Messenger of Allah, my mother and father be sacrificed to thee, did you send Abu Huraira with your sandals to gladden anyone he met and who testified that there is no god but Allah, and being assured of it in his heart, with the tidings that he would go to Paradise? He said: Yes. Umar said: Please do it not, for I am afraid that people will trust in it alone; let them go on doing (good) deeds. The Messenger of Allah (may peace be upon him) said: Well, let them.

Book 1, Number 0051:

It is reported on the authority of Anas b. Malik that the Prophet of Allah (may peace and blessings be upon him) addressed Mu'adh b. Jabal as he was riding behind him to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. He again called out: Mu'adh, to which he (again) replied: At thy beck and call, and at thy pleasure. He (the Holy Prophet) addressed him (again): Mu'adh, to which he replied: At thy beck and call, and at thy pleasure, Messenger of Allah. Upon this he (the Holy Prophet) observed: If anyone testifies (sincerely from his heart) that there is no god but Allah, and that Muhammad is His bondsman and His messenger, Allah immuned him from Hell. He (Mu'adh) said: Messenger of Allah, should I not then inform people of it, so that they may be of good cheer? He replied: Then they would trust in it alone. Mu'adh told about it at the time of his death, to avoid sinning.

Book 1, Number 0052:

It is narrated on the authority of 'Itban b. Malik that he came to Medina and said: Something had gone wrong with my eyesight. I, therefore, sent (a message to the Holy Prophet): Verily it is my ardent desire that you should kindly grace my house with your presence and observe prayer there so, that I should make that corner a place of worship. He said: The Prophet (may peace be upon him) came there, and those amongst the Companions whom Allah willed also accompanied him. He entered (my place) and offered prayer at my residence and his Companions began to talk amongst themselves (and this conversation centered round hypocrites), and then the conspicuous one, Malik b. Dukhshum was made the target and they wished that he (the Holy Prophet) should curse him and he should die or he should meet some calamity. In the meanwhile the Messenger of Allah (may peace and blessings be upon him) completed his prayer and said: Does Malik b. Dukhshum not testify the fact that there is no god but Allah and verily I am the messenger of Allah. They replied: He makes a profession of it (no doubt) but does not do it out of (sincere) heart. He (the Holy Prophet) said: He who testifies that there is no god but Allah and I am the messenger of Allah would not enter Hell or its (flames) would not consume him. Anas said: This hadith impressed me very much and I told my son to write it down.

Book 1, Number 0053:

It is narrated on the authority of Anas that 'Itban b. Malik told him that he became blind. He sent a message to the Messenger of Allah (may peace be upon him) that he should come and mark a place of worship for him. Thereupon came the Messenger of Allah (may peace be upon him) and his people and then there was a discussion among them about a man who was known as Malik b. Dukhshum, and subsequently the narrator described the hadith of Sulaiman b. Mughira as stated above.

Chapter 12: HE RELISHED THE FLAVOR OF IMAN WHO WAS PLEASED WITH ALLAH AS HIS LORD

Book 1, Number 0054:

It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He relished the flavor of faith (Iman) who became the book of faith pleased with Allah as Lord, with al-Islam as the code of life and with Muhammad as the Messenger (of Allah).

Chapter 13: CONCERNING THE BRANCHES OF IMAN

Book 1, Number 0055:

It is narrated on the authority of Abu Huraira that the Prophet (may peace be upon him) said: Iman has over seventy branches, and modesty is a branch of Iman.

Book 1, Number 0056:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.

Book 1, Number 0057:

Salim reported on the authority of his father that the Prophet (may peace and blessings be upon him) heard a man instruction his brother about modesty. Upon this the Prophet remarked: Modesty is an ingredient of Iman (faith).

Book 1, Number 0058:

Zuhri has narrated this hadith with the addition of these words: He (the Holy Prophet) happened to pass by a mass of Ansar who was instructing his brother (about modesty).

Book 1, Number 0059:

It is narrated on the authority of 'Imran b. Husain that the Prophet (may peace and blessings be upon him) said: Modesty brings forth nothing but goodness. Bushair b. Ka'b said: It is recorded in the books of wisdom, there lies sobriety in it and calmness of mind in it, Imran said: I am narrating to you the tradition of the Messenger of Allah (may peace and blessings be upon him) and you talk of your books.

Book 1, Number 0060:

It is narrated on the authority of Qatada. We were sitting with 'Imran b. Husain in a company and Bushair ibn Ka'b was also amongst us. 'Imran narrated to us that on a certain occasion the Messenger of Allah (may peace and blessings be upon him) said: Modesty is a virtue through and through, or said: Modesty is a goodness complete. Upon this Bushair ibn Ka'b said: Verily we find in certain books or books of (wisdom) that it is God-inspired peace of mind or sobriety for the sake of Allah and there is also a weakness in it. Imran was so much enraged that his eyes became red and he said: I am narrating to you the hadith of the Messenger of Allah (may peace be upon him) and you are contradicting it. He (the narrator) said: Imran reported the hadith, He (the narrator) said: Bushair repeated, (the same thing). Imran was enraged. He (the narrator) said: We asserted: Verily Bushair is one amongst us. Abu Nujaid! There is nothing wrong, with him (Bushair).

Book 1, Number 0061:

Ishaq b. Ibrahim narrates this hadith of the Holy Prophet on the authority of Imran b. Husain, like the one narrated by Hammad b. Zaid.

Chapter 14: CONCERNING THE COMPREHENSIVE ATTRIBUTES OF ISLAM

Book 1, Number 0062:

It is narrated on the authority of Sufyan b. 'Abdulla al-Thaqafi that he said: I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you. In the hadith of Abu Usama the (words) are: other than you. He (the Holy Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it.

Chapter 15: CONCERNING THE EMINENCE OF ISLAM AND OF THE AFFAIRS WHICH ARE EXCELLENT

Book 1, Number 0063:

It is narrated on the authority of 'Abdullah b. 'Amr that a man asked the Messenger of Allah (may peace and blessings be upon him) which of the merits (is superior) in Islam. He (the Holy Prophet) remarked: That you provide food and extend greetings to one whom you know or do not know.

Book 1, Number 0064:

'Abdullah b. Amr b. al-As is reported to have said: Verily a person asked the Messenger of Allah (may peace and blessings be upon him) who amongst the Muslims was better. Upon this (the Holy Prophet) remarked: From whose hand and tongue the Muslims are safe.

Book 1, Number 0065:

It is narrated on the authority of Jabir that he heard the (Holy Prophet) say: A Muslim is he from whose hand and tongue the Muslim's are safe.

Book 1, Number 0066:

It is narrated on the authority of Abu Musa Ash'ari: I asked the Messenger of Allah which (attribute) of Islam is more excellent. Upon this he remarked: One in which the Muslims are safe, protected from the tongue and hand of (other Muslims). Ibrahim b. Sa'id al-Jauhari has narrated this hadith with the same words in addition to these. The Messenger of Allah (may peace and blessings be upon him) was asked as to who amongst the Muslims is better, and the rest of the hadith was narrated like this.

Chapter 16: CONCERNING THE ATTRIBUTES BY WHICH ONE GETS THE RELISH OF IMAN

Book 1, Number 0067:

It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: There are three qualities for which anyone who is characterised by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man

for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.

Book 1, Number 0068:

It is reported on the authority of Anas that the Messenger of Allah (may peace be upon him) said: There are three qualities for which any one who is characterised by them will relish the savour of faith: that he loves man and he does not love him but for Allah's sake alone; he is to whom Allah and His Messenger are dearer than all else; he who prefers to be thrown into fire than to return to unbelief after Allah has rescued him out of it.

Book 1, Number 0069:

A similar hadith has been reported on the authority of Anas (with another chain of transmitters) with the exception of these words: that he again becomes a Jew or a Christian.

Chapter 17: IT IS OBLIGATORY TO LOVE THE PROPHET MORE THAN THE MEMBERS OF ONE'S HOUSEHOLD: ONE'S CHILD, FATHER OR EVEN THE WHOLE OF HUMANITY

Book 1, Number 0070:

It is reported on the authority of Anas that the Messenger of Allah (may peace be upon him) said: No bondsman believes, and, in the hadith narrated by Abdul Warith, no person believes, till I am dearer to him than the members of his household, his wealth and the whole of mankind.

Book 1, Number 0071:

It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.

Chapter 18: CONCERNING THE FACT THAT IT IS ONE OF THE CHARACTERISTICS OF IMAN THAT ONE SHOULD LIKE THE SAME THING FOR ONE'S BROTHER-IN-ISLAM AS ONE LIKES FOR ONE'S SELF

Book 1, Number 0072:

It is arrested on the authority of Anas b. Malik that the Prophet (may peace and blessings be upon him) observed: one amongst you believes (truly) till one likes for his brother or for his neighbour that which he loves for himself.

Book 1, Number 0073:

It is narrated on the authority of Anas that the Prophet (may peace blessings be upon him) observed: By Him in whose Hand is my life, no, bondsman (truly) believes till he likes for his neighbour, or he (the Holy Prophet) said: for his brother, whatever he likes for himself.

Chapter 19: CONCERNING THE PROHIBITION TO HARM NEIGHBOUR

Book 1, Number 0074:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: He will not enter Paradise whose neighbour is not secure from his wrongful conduct.

Chapter 20: CONCERNING EXHORTATION TO ACCORD HONOUR AND RESPECT TO THE NEIGHBOUR AND TO THE GUEST AND OBLIGATION TO OBSERVE SILENCE EXCEPT IN GOODNESS, AND ALL THESE QUALITIES COME WITHIN THE ORBIT OF IMAN

Book 1, Number 0075:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who believes in Allah and the Last Day should either utter good words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbour with kindness and he who believes in Allah and the Last Day should show hospitality to his guest.

Book 1, Number 0076:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: He who believes in Allah and the Last Day does not harm is neighbour, and he who believes in Allah and the Last Day shows hospitality to his guest and he who believes in Allah and the Last Day speaks good or remains silent.

Book 1, Number 0077:

Another hadith similar to one narrated (above) by Abu Husain is also reported by Abu Huraira with the exception of these words: He (the Prophet) said: He should do good to the neighbour.

Book 1, Number 0078:
It is narrated on the authority of Abu Shuraih al-Khuzai' that the Prophet (may peace and blessings of Allah be upon him) observed: He who believes in Allah and the Last Day should do good to his neighbour and he who believes in Allah and the Last Day should show hospitality to the guest and he who believes in Allah and the Last Day should either speak good or better remain silent.

Chapter 21: CONCERNING THE FACTS THAT INTERDICTION AGAINST ABOMINABLE IS A PART OF FAITH, THAT FAITH INCREASES AND DIMINISHES; ENJOINING THAT WHICH IS GOOD AND FORBIDDING THAT WHICH IS ABOMINABLE ARE OBLIGATORY (ACTS)

Book 1, Number 0079:
It is narrated on the authority of Tariq b. Shihab: It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.

Book 1, Number 0080:
The same hadith of the Holy Prophet (may peace and blessings be upon him) has been reported by Abu Sa'id al-Khudri in connection with the story of Marwan.

Book 1, Number 0081:
It is narrated on the authority 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed: Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed. Abu Rafi' said: I narrated this hadith to 'Abdullah b. 'Umar; he contradicted me. There happened to come 'Abdullah b. Mas'ud who stayed at Qanat, and 'Abdullah b 'Umar wanted me to accompany him for visiting him (as 'Abdullah b. Mas'ud was ailing), so I went along with him and as we sat (before him) I asked Ibn Mas'ud about this hadith. He narrated it in the same way as I narrated it to Ibn 'Umar.

Book 1, Number 0082:
The same hadith has been transmitted by another chain of narrators on the authority of 'Abdullah b. Mas'ud who observed: Never was there one among the prophets who had had not disciples who followed his direction and followed his ways. The remaining part of the hadith is like that as narrated by Salih but the arrival of Ibn Mas'ud and the meeting of Ibn 'Umar with him is not mentioned.

Chapter 22: PRECEDENCE OF THE BELIEVERS OVER ONE ANOTHER AND THE SUPERIORITY OF THE PEOPLE OF YEMEN IN THIS RESPECT

Book 1, Number 0083:
It is narrated on the authority of Ibn Mas'ud that the Apostle of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.

Book 1, Number 0084:
It is narrated on the authority of Abu Huraira that the Messenger of Allah observed: There have come the people of Yemen; they are tender of hearts, the belief is that of the Yemenites, the understanding (of the faith) is that of the Yemenites and sagacity is that of the Yemenites.

Book 1, Number 0085:
Abu Huraira reported the same hadith which is transmitted to us by another chain of transmitters, e. g. Muhammad b. al-Muthanna, Ishaq b. Yusuf Azraq, Ibn 'Aun, etc.

Book 1, Number 0086:
Abu Huraira reported: The Messenger of Allah (may peace and blessings be upon him) observed: There came to you the people from Yemen; they are tender of hearts and mild of feelings, the understanding is Yemenite, the sagacity is Yemenite.
Book 1, Number 0087:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) remarked: The summit of unbelief is towards the East and the pride and conceitedness is found among the owners of horses and camels who are rude and uncivil, people of the tents, and tranquillity is found among those who rear goats and sheep.
Book 1, Number 0088:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: The belief is among the Yemenites, and the unbelief is towards the East, and tranquillity is among those who rear goats and sheep, and pride and simulation is among the uncivil and rude owners of horses and camels.
Book 1, Number 0089:
It is reported on the authority of Abu Huraira: I heard the Messenger of Allah saying this: Pride and conceitedness is found among the uncivil owners of the camels and tranquillity is found among the owners of sheep and goats.
Book 1, Number 0090:
The same hadith has been narrated by Zuhri with the same chain of authorities with the addition: The belief is among the Yemenites, the sagacity is that of the Yemenites.
Book 1, Number 0091:
Abu Huraira said: I heard the Prophet (may peace and blessings be upon him) saying: There came the people of Yemen, they are tender of feelings and meek of hearts. The belief is that of the Yemenites, the sagacity is that of the Yemenites, the tranquillity is among the owners of goats and sheep, and pride and conceitedness is among the uncivil owners of the camels, the people of the tents in the direction of sunrise.
Book 1, Number 0092:
It is reporter on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: There came the people of Yemen who are soft of hearts, tender in feelings: the belief is that of the Yemenites, the sagacity is that of the Yemenites and the summit of unbelief is towards the East.
Book 1, Number 0093:
Qutaiba b. Sa'id and Zubair b. Harb say: Jarir narrated this on the authority of A'mash with the same chain of narrators (as mentioned above).
Book 1, Number 0094:
Shu'ba narrated the hadith as reported by Jarir with the same chain of narrators with this addition: Pride and conceitedness is among the owners of the camels and tranquillity and sobriety is found amongst the owners of sheep.
Book 1, Number 0095:
It is reported on the authority of Jabir b. Abdullah that the Messenger of Allah (may peace and, blessings be upon him) observed: The callousness of heart and sternness is in the East and faith is among the people of the Hijaz.
Chapter 23: CONCERNING THE FACT THAT NO ONE WILL ENTER PARADISE EXCEPT BELIEVERS, THAT LOVE FOR BELIEVERS IS (A CHARACTERISTIC FEATURE OF) FAITH AND GIVING CURRENCY TO (THE PRACTICE OF PAYING SALUTATION BY SAYING) AS-SALAMU'ALAIKUM (PEACE BE UPON YOU) IS THE MEANS TO ACHIEVE IT (FAITH)
Book 1, Number 0096:
Abu Huraira reported: The Messenger of Allah (may peace and blessing be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a

thing which, if you do, will foster love amongst you: (i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.

Book 1, Number 0097:

Zuhair b. Harb said: Jarir reported on the authority of A'mash with this chain of transmitters that the Messenger of Allah (may peace be upon him) observed: By him in Whose hand is my life, you shall not enter Paradise unless you believe. The rest of the hadith is the same as narrated by Abd Mu'awiya and Waki'.

Chapter 24: DIN IS SINCERITY AND GOOD-WILL

Book 1, Number 0098:

It is narrated on the authority of Tamim ad-Dari that the Apostle of Allah (may peace and blessings be upon him) observed: Al-Din is a name of sincerity and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.

Book 1, Number 0099:

Muhammad b. Hatim and others narrate the same hadith of the Apostle (may peace and blessings be upon him) on the authority of Tamim ad-Dari.

Book 1, Number 0100:

Umayya b. Bistam narrates the same hadith of the Messenger of Allah (may peace and blessings be upon him) on the authority of Tamim ad-Dari.

Book 1, Number 0101:

It is narrated on the authority of Jarir that he observed I gave pledge of allegiance to the Messenger of Allah (may peace and blessings be upon him) on the observance of prayer, payment of Zakat, and sincerity and well-wishing for every Muslim.

Book 1, Number 0102:

Sufyan narrated on the authority of Ziyad b. 'Ilaqa that he heard Jarir b. 'Abdullah saying: I pledged allegiance to the Apostle of Allah may peace and blessings be upon him) on sincerity and well-wishing for every Muslim.

Book 1, Number 0103:

It is narrated on the authority of Jarir that he observed: I owed allegiance to the Apostle of Allah (may peace and blessings be upon him) on hearing (is commands) and obeying (them) and the Prophet) instructed me (to act) as lay in my power, and sincerity and goodwill for every Muslim.

Chapter 25: CONCERNING DIMINUTION OF BELIEF DUE TO SINS AND ITS SEPARATION FROM THE SINNER: NEGATION OF THE EXCELLENCE OF IMAN AT THE TIME OF COMMITTING SIN

Book 1, Number 0104:

Abu Huraira reported that the Messenger of Allah observed: The fornicator who fornicates is not a believer so long as he commits it and no thief who steals is a believer as long as he commits theft, and no drunkard who drinks wine is a believer as long as he drinks it. 'Abdul-Malik b. Abi Bakr' narrated this on the authority of Abu Bakr b. Abdur-Rahman b. Harith and then said: Abu Huraira made this addition: No plunderer who plunders a valuable thing that attracts the attention of people is a believer so long as he commits this act.

Book 1, Number 0105:

'Abdul-Malik b. Shu'aib narrated this hadith on the authority of Abu Huraira that he observed: The Messenger of Allah said that a fornicator does not fornicate, and then narrated the hadith like this, and he also made mention of plundering too, but did not mention of a thin having value. Ibn Shihab said: Sa'id b. al-Musayyib and Abu Salama narrated this hadith on the authority of Abu Huraira a hadith like that of Abu Bakr with the exception of (the mention) of plundering.

Book 1, Number 0106:

Muhammad b. Mihran narrates this hadith on the authority of Abu Huraira and made mention of plundering but did not talk of (a thing) having value.

Book 1, Number 0107:

Imam Muslim has reported this hadith by Hasan b. 'Ali al-Halwani and other traditions.

Book 1, Number 0108:

It is reported on the authority of Qutaiba b. Sa'id who reported on the authority of Abu Huraira the hadith like that narrated from Zuhri with this exception that in the hadith narrated by 'Ala ' and Safwan b. Sulaim there is no mention of: People raise there eyes towards him, and in the hadith narrated by Hammam: The believers raise their eyes towards him, and such like words, so long as he plunders (is not) a believer, and these words were added: And no exploiter who makes an exploitation is a believer as long as he exploits It; therefore avoid and shun (these evils).

Book 1, Number 0109:

It is narrated on the authority of Abu Huraira: A fornicator who fornicates is not a believer as long as he commits fornication, and no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it, and repentance may be accepted after that.

Book 1, Number 0110:

Muhammad b. Rafi', Abdur-Razzaq, Sufyan, A'mash narrated this hadith like one narrated by Shu'ba, on the authority of Abu Huraira tracing, it (right to the Holy Prophet).

Chapter 26: CONCERNING THE PECULIARITIES OF A HYPOCRITE

Book 1, Number 0111:

It is narrated on the authority of Abdullah b. 'Amr that the Prophet observed: Four characteristics made anyone who possessed them, a sheer hypocrite; anyone who possessed one of them possessed a characteristic of hypocrisy till be abandons it: when he talked he lied, when he made a covenant he acted treacherously, and when he quarreled he deviated from the truth.

Book 1, Number 0112:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Three are the signs of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed.

Book 1, Number 0113:

Abu Huraira reported that the Messenger of Allah (may peace and blessings be upon him) observed: There are three characteristics of a hypocrite: when he spoke he told a lie, when he made promise he acted treacherously, and when he was trusted he betrayed.

Book 1, Number 0114:

'Uqba b. Mukarram al-'Ami reported that he heard 'Ala' b. 'Abdur-Rahman narrating this hadith with this chain of transmitters and he said: Three are the signs of a hypocrite, even if he observed fast and prayed and asserted that he was a Muslim.

Book 1, Number 0115:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings of Allah be upon him) made observations like them embodied in the hadith narrated by Yahya b. Muhammad on the authority of 'Ala', and added to it: even if he observed fast and prayed and asserted that he was a Muslim.

Chapter 27: THE CONDITION OF THE FAITH OF ONE WHO CALLS HIS BROTHER MUSLIM AN UNBELIEVER

Book 1, Number 0116:

It is reported on the authority of Ibn 'Umar that the Apostle (may peace and blessings be upon him) observed: When a man calls his brother an unbeliever, it returns (at least) to one of them.

Book 1, Number 0117:

It is reported on the authority of Ibn 'Umar that the Messenger of Allah (may peace and blessings be upon him) said: Any person who called his brother: or unbeliever (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim).

Chapter 28: THE CONDITION OF THE FAITH OF ONE WHO KNOWINGLY DENIES HIS TRUE PARENTAGE

Book 1, Number 0118:

It is reported on the authority of Abu Dharr that he heard the Messenger of Allah (may peace and blessings be upon him) saying: No person who claimed knowingly anyone else as his father besides (his own) committed nothing but infidelity, and he who made a claim of anything, which (in fact) did not belong to him, is not amongst us; he should make his abode in Fire, and he who labeled anyone with unbelief or called him the enemy of Allah, and he was in fact not so, it rebounded on him.
Book 1, Number 0119:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: Do not detest your fathers; he who detested his father committed infidelity.
Book 1, Number 0120:
It is reported on the authority of Sa'd b. Abi Waqqas: Both of my ears heard the Messenger of Allah saying this: He who claimed the fatherhood of anyone else besides his real father knowingly (committed a great sin) ;Paradise is forbidden to him. Abu Bakra asserted that he too heard it from the Messenger of Allah (may peace be upon him).
Book 1, Number 0121:
Sa'd and Abu Bakra each one of them said: My ears heard and my hearing preserved it that Muhammad (peace and blessings be upon him) observed: He who claimed for another one his fatherhood besides his own father knowingly that he was not his father-to him Paradise is forbidden.
Chapter 29: ABUSING A MUSLIM IS AN OUTRAGE AND FIGHTING AGAINST HIM IS UNBELIEF
Book 1, Number 0122:
It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (may peace and blessings be upon him) observed: Abusing a Muslim is an outrage and fighting against him is unbelief. Zubaid said: I asked Abu Wa'il: Did you hear it from Abdullah narrating if from the Messenger of Allah (may peace and blessings be upon him)? He replied: Yes. But there is mention of the talk between Zubaid and Abu Wa'il in the hadith narrated by Shu'ba.
Book 1, Number 0123:
Abu Bakr b. Abu Shaiba narrated a hadith like this from the Apostle (may peace and blessings be upon him) on the authority of Abdullah.
Chapter 30: DON'T BECOME UNBELIEVERS AFTER ME BY STRIKING THE NECKS OF ONE ANOTHER
Book 1, Number 0124:
It is narrated on the authority of Jarir b. 'Abdullah that the Apostle of Allah (may peace and blessings be upon him) asked him on the occasion of the Farewell Pilgrimage to make the people silent and then said: Do not return to unbelief after me by striking the necks of one another.
Book 1, Number 0125:
Abdullah b. Mu'adh narrated from the Apostle (may peace and blessings be upon him) a hadith like this on the authority on Ibn Umar.
Book 1, Number 0126:
It is narrated on the authority of Abdullah b. Umar that the Apostle (may peace and blessings be upon him) observed on the occasion of the Farewell Pilgrimage Woe unto you distress unto you! Don't turn back as unbelievers after me by striking the necks of one another.
Book 1, Number 0127:
Harmala b. Yahya, Abdullah b. Wahb, Umar b. Muhammad, Ibn Umar narrated like the hadith reported by Shu'ba on the authority of Waqid.
Chapter 31: THE USE OF THE WORD" UNBELIEF" IN CASE OF SLANDERING (ANYONE) OR ONE'S LINEAGE, AND LAMENTATION
Book 1, Number 0128:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead.
Chapter 32: CALLING THE FUGITIVE SLAVE AS INFIDEL
Book 1, Number 0129:

It is narrated on the authority of Jarir that he heard (the Holy Prophet) saying, The slave who fled from his master committed an act of infidelity as long as he would not return to him. Mansur observed: By God, this hadith was narrated from the Apostle (may peace and blessings be upon him), but I do not like that this should be narrated on my authority here in Basra.

Book 1, Number 0130:

It is narrated on the authority of Jarir that the Messenger of Allah (may peace and blessings be upon him) observed: The slave who fled from his master, responsibility with regard to him was absolved.

Book 1, Number 0131:

Jarir b. Abdullah reported it from the Holy Prophet: When the slave runs away from his master, his prayer is not accepted.

Chapter 33: THE UNBELIEF OF ONE WHO SAID: WE GOT RAINFALL BY THE MOVEMENT (OF THE STARS)

Book 1, Number 0132:

It is narrated on the authority of Zaid b. Khalid al-Juhani: The Messenger of Allah (may peace and blessings be upon him) led the morning prayer at Hudaybiya. There were some marks of the rainfall during the night. At the conclusion of prayer he turned towards people and observed: Do you know what your Lord has said? They replied: Allah and His Messenger know best. Upon this he (the Holy Prophet) remarked: He (Allah) said: Some of My bondsmen entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising of such and such (star) disbelieved Me and affirmed his faith in the stars.

Book 1, Number 0133:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Don't you know what your Lord said? He observed: I have never endowed My bondsmen with a favor, but a section amongst them disbelieved it and said: Stars, it was due to the stars.

Book 1, Number 0134:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: Allah does not shower His blessings from the heaven that in the morning a group of men disbelieve it (to be a blessing from Allah). Allah sends down rain, but they (the disbelievers) say: Such and such star (is responsible for that).

Book 1, Number 0135:

It is reported on the authority of Ibn 'Abbas that there was (once) a downpour during the life of the Apostle (may peace and blessings be upon him Upon this the Apostle (may peace and blessings be upon him) observed: Some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed:

I swear by the setting of the stars to the end and make your provision that you should disbelieve it.

Chapter 34: THE LOVE OF ANSAR (HELPERS) AND 'ALI (MAY ALLAH BE PLEASED WITH ALL OF THEM) IS (AN INGREDIENT) OF IMAN AND (ONE OF) ITS SIGNS, AND HATRED AGAINST THEM IS A SIGN OF DISSEMBLANCE

Book 1, Number 0136:

It is reported on the authority of Anas that the Messenger of Allah (may peace and blessings Be upon him) observed: The sign of a hypocrite is the hatred against the Ansar and the sign of a believer is the love for the Ansar.

Book 1, Number 0137:

It is narrated on the authority of Anas that the Apostle (may peace and blessings be upon him) said: The love of the Ansar is the sign of faith and hatred against them is the sign of dissemblance.

Book 1, Number 0138:

Al-Bara reported it from the Apostle (may peace and blessing be upon him) that he observed with regard to the Ansar, None but the believer loves them, none but the hypocrite hates them. He who

loved them loved Allah and he who hated them hated Allah. I (the narrator) said: Did you hear this hadith from al-Bara'? He said: To me, he narrated it.

Book 1, Number 0139:

It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: A person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

Book 1, Number 0140:

It is narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah observed: The person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

Book 1, Number 0141:

Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.

Chapter 35: DIMINUTION OF IMAN BY FAILING IN SUBMISSION AND THE USE OF THE WORD" KUFR" FOR THINGS BESIDES UNBELIEF OF ALLAH, FOR EXAMPLE UNGRATEFULNESS AND INGRATITUDE

Book 1, Number 0142:

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion. This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters.

Book 1, Number 0143:

A hadith like this as narrated by Ibn 'Umar has also been transmitted by Abu Huraira.

Chapter 36: APPLICATION OF THE WORD" KUFR" TO ONE WHO NEGLECTS PRAYER

Book 1, Number 0144:

It is narrated on the authority of Abu Huraira that when, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.

Book 1, Number 0145:

A'mash narrated this hadith with the same chain of transmitters, with this change of words that he (the Satan) said: I disobeyed and I am doomed to Hell.

Book 1, Number 0146:

It is narrated on the authority of Jabir that he heard the Apostle (may peace and blessings be upon him) saying. Verily between man and between polytheism and unbelief is the negligence of prayer.

Book 1, Number 0147:

It is narrated on the authority of Abu Zubair that he heard Jabir b. 'Abdullah saying. I heard the Messenger of Allah (may peace and blessings be upon him) observing this: Between man and polytheism and unbelief is the abandonment of salat.

Chapter 37: BELIEF IN ALLAH IS THE BEST OF DEEDS

Book 1, Number 0148:

Abu Huraira reported: The Messenger of Allah was asked about the best of deeds. He observed: Belief in Allah. He (the inquirer) said: What next? He (the Holy Prophet) replied: Jihad (struggle to the utmost) in the cause of Allah. He (the inquirer) again said: What next? He (the Holy Prophet) replied:

Pilgrimage accepted into the grace of the Lord. In the. tradition narrated on the authority of Muhammad b. Ja'far (the words are) that he (the Holy Prophet) said: Belief in Allah and His Messenger. Muhammad b. Rafi and 'Abd b. Humaid, 'Abdur-Razzaq and Ma'mar and Zuhri have narrated a hadith like this on the authority of the same chain of transmitters.

Book 1, Number 0149:

Abu Dharr reported: I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (the Holy Prophet) replied: One who is valuable for his master and whose price is high. I said: If I can't afford to do it? He (the Holy Prophet) replied: Help an artisan or make anything for the unskilled (labourer). I (Abu Dharr) said: Messenger of Allah, you see that I am helpless in doing some of these deeds. He (the Holy Prophet) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf.

Book 1, Number 0150:

Muhammad b. Abu Rafi' narrated the hadith on the authority of Abu Dharr with a slight difference.

Book 1, Number 0151:

It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (may peace be upon him) which deed was the best. He (the Holy Prophet) replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).

Book 1, Number 0152:

'Abdullah b. Mas'ud reported: I said: Messenger of Allah, which of the deeds (takes one) nearer to Paradise? He (the Holy Prophet) replied: Prayer at its proper time, I said: What next, Messenger of Allah? He replied: Kindness to the parents. I said: What next? He replied: Jihad in the cause of Allah.

Book 1, Number 0153:

It was heard from Abu 'Amr Shaibani that, pointing towards the house of Abdullah, he said: The owner of this house told me that he asked the Messenger of Allah (may peace be upon him): Which of the deeds are liked by Allah? He (the Holy Prophet) observed: Prayer at its proper time. I (again) said: What next? He replied: Then goodness to the parents. I (again) said: What then? He replied: Then Jihad in the cause of Allah. He ('Abdullah) said: This is what I was told (by the Holy Prophet). Had I questioned further, he would have made additions for me.

Book 1, Number 0154:

This hadith has been transmitted by Muhammad b. Bashshar, Muhammad b. Ja'far Shu'ba with this chain of narrators, with the addition that he pointed towards the house of 'Abdullah, but he did not mention his name for us.

Book 1, Number 0155:

It is reported on the authority of 'Abdullah that the Apostle of Allah observed: The best of' the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents.

Chapter 38: POLYTHEISM IS THE MOST SHAMEFUL OF SINS AND THE MENTIONING OF THE GRAVEST SIN NEXT TO IT

Book 1, Number 0156:

'Abdullah reported: I asked the Messenger of Allah (may peace be upon him): Which sin is the gravest in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He has created you. He (the reporter) said: I told him (the, Holy Prophet): Verily it is indeed grave. He (the reporter) said: I asked him what the next (gravest sin) was. He (the Holy Prophet) replied: That you kill your child out of fear that he shall join you in food. He (the reporter) said: I asked (him) what the next (gravest sin) was. He (the Holy Prophet) observed: Then (the next gravest sin) is that you commit adultery with the wife of your neighbour.

Book 1, Number 0157:

It is narrated on the authority of Abdullah b. Mas'ud that a man said: Messenger of Allah, which offence is the most grievous in the eye of Allah? He (the Holy Prophet) replied: That you associate a partner with Allah (despite the fact) that He created you. He (the man) said: What next? He (the Holy

Prophet) replied: That you kill your child out of fear that he would join you in food. He (the inquirer) said (again): What next? He (the Holy Prophet) replied: That you commit adultery with the wife of your neighbour. And the Almighty and Exalted Lord testified it (with this verse):
All those who call not unto another god along with Allah, and slay not any soul which Allah has forbidden, except in the cause of justice, nor commit fornication, and he who does this shall meet a requital of sin (xxv. 68).
Chapter 39: MAJOR SINS AND THE GRAVEST AMONG THESE
Book 1, Number 0158:
It is narrated on the authority of 'Abdur-Rahman b. Abu Bakra that his father said: We were in the company of the Messenger of Allah (may peace be upon him) that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Holy Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent.
Book 1, Number 0159:
Anas narrated from the Apostle (may peace be upon him) about the major sins. He (the Holy Prophet) observed: Associating anyone with Allah, disobedience to parents, killing a person and false utterance.
Book 1, Number 0160:
Ubaidullah b. Abu Bakr said: I heard Anas b. Malik saying: The Messenger of Allah (may peace be upon him) talked about the major sins, or he was asked about the major sins. Upon this he observed: Associating anyone with Allah, killing of a person, disobedience to parents. He (the Holy Prophet further) said: Should I not inform you about the gravest of the major sins, and (in this connection) observed: False utterance or false testimony. Shu'ba said. It was most probably" false testimony".
Book 1, Number 0161:
It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.
Book 1, Number 0162:
It is narrated on the authority of 'Abdullah b. Amr b. al-'As that the Messenger of Allah (may peace be upon him) observed: Abusing one's parents is one of the major sins. They (the hearers) said: Messenger of Allah, does a man abuse his parents too? He (the Holy Prophet) replied: Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother.
Book 1, Number 0163:
This hadith has also been transmitted on the authority of Sa'd b. Ibrahim with this chain of narrators.
Chapter 40: FORBIDDANCE OF PRIDE
Book 1, Number 0164:
It Is narrated on the authority of Abdullah b. Mas'ud that the Apostle of Allah (may peace be upon him), observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people.
Book 1, Number 0165:
It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (may peace be upon him) observed: None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride.
Book 1, Number 0166:
It is narrated on the authority of 'Abdullah that the Apostle of Allah (may peace be upon him) observed: He who as in his heart the weight of a mustard seed of pride shall not enter Paradise.

Chapter 41: HE WHO DIES ASSOCIATING NONE WITH ALLAH WOULD ENTER PARADISE AND HE WHO DIES AS A POLYTHEIST WOULD ENTER THE FIRE OF HELL

Book 1, Number 0167:

It is narrated on the authority of Abdullah b. Mas'ud that Waki told (him) that the Messenger of Allah had observed and Ibn Numair asserted: I heard the Messenger of Allah (may peace be upon him) saying: He who dies associating anything with Allah would enter the Fire (of Hell). 'Abdullah b. Mas'ud said: I say that he who died without associating anything with Allah entered Paradise.

Book 1, Number 0168:

It is narrated on the authority of Jabir that a man came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, what are the two things quite unavoidable? He replied: He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating anything with Allah would enter the (Fire of) Hell.

Book 1, Number 0169:

It is narrated on the authority of Jabir b. Abdullah: I heard the Messenger of Allah (may peace be upon him) saying: He who met Allah without associating anything with Allah entered Paradise and he who met Him associating (anything) with Him entered Fire.

Book 1, Number 0170:

The same hadith has been narrated by Ishaq b. Mansur on the authority of Jabir with another chain of transmitters.

Book 1, Number 0171:

I heard Abu Dharr narrating it from the Apostle (may peace be upon him) that he observed: Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Holy Prophet) said: (Yes), even if he committed adultery and theft.

Book 1, Number 0172:

Abu Dharr reported,: I came to the Apostle (may peace be upon him) and he was asleep with a white mantle over him. I again came, he was still asleep, I came again and he had awakened. I sat by his side and (the Holy Prophet) observed: There is none among the bondsmen who affirmed his faith in La illaha ill-Allah there is no God but Allah) and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Holy Prophet) replied: (Yes) even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He replied: (Yes) even though he committed adultery and theft. (Th Holy Prophet repeated it three times) and said for the fourth time: In defiance of Abu Dharr. Abu Dharr then went out and he repeated (these words): In defiance of Abu Dharr.

Chapter 42: PROHIBITION OF THE KILLING OF AN INFIDEL AFTER HE SAYS:" THERE IS NO GOD BUT ALLAH"

Book 1, Number 0173:

It is narrated on the authority of Miqdad b. Aswad that he said. Messenger of Allah, you just see (here is a point): If I encountered a person amongst the infidels (in the battlefield) and he attacked me and struck me and cut off one of my hands with the sword. Then he (in order to protect himself from me) took shelter of a tree and said: I become Muslim for Allah's sake. Messenger of Allah, can I kill him after he had uttered this? The Messenger of Allah (may peace be upon him) said: Do not kill him. I (the narrator) said: Messenger of Allah, he cut off my hand and uttered this after amputating it; should I then kill him? The Messenger of Allah (may peace be upon him) said: Don't kill him, for I you kill him, verily he would be in a position where you had been before killing him and verily you would be in a position where he had been before uttering (kalima).

Book 1, Number 0174:

The same hadith has been transmitted by the same chain of narrators. The hadith transmitted by Auza'i and Ibn Juraij contains these words: I embraced Islam for Allah's sake. and in the hadith narrated by Ma'mar the words are: I knelt down to kill him, that he said; There is no god but Allah.

Book 1, Number 0175:

It is narrated by Miqdad, and he was an ally of B. Zuhra and was of those who participated in the Battle of Badr along with the Messenger of Allah, that he said: Messenger of Allah, here is a point: If I happened to encounter a person amongst the infidels (in the battle). Then he narrated a hadith similar to the one transmitted by Laith.

Book 1, Number 0176:

It is narrated on the authority of Usama b. Zaid that the Messenger of Allah (may peace be upon him) sent us in a raiding party. We raided Huraqat of Juhaina in the morning. I caught hold of a man and he said: There is no god but Allah, I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (may peace be upon him). The Messenger of Allah (may peace be upon him) said: Did he profess" There is no god but Allah," and even then you killed him? I said: Messenger of Allah, he made a profession of it out of the fear of the weapon. He (the Holy Prophet) observed: Did you tear his heart in order to find out whether it had professed or not? And he went on repeating it to me till I wished I had embraced Islam that day. Sa'd said: By Allah, I would never kill any Muslim so long as a person with a heavy belly, i. e., Usama, would not kill. Upon this a person remarked: Did Allah not say this: And fight them until there is no more mischief and religion is wholly for Allah? Sa'd said: We fought so that there should be no mischief, but you and your companions wish to fight so that there should be mischief.

Book 1, Number 0177:

It is narrated on the authority of Usama b. Zaid: The Messenger of Allah may peace be upon him) sent us to Huraqat, a tribe of Juhaina. We attacked that tribe early in the morning and defeated them and I and a man from the Ansar caught hold of a person (of the defeated tribe). When we overcame him, he said: There is no god but Allah. At that moment the Ansari spared him, but I attacked him with my spear and killed him. The news had already reached the Apostle (peace be upon him), so when we came back he (the Apostle) said to me: Usama, did you kill him after he had made the profession: There is no god but Allah? I said. Messenger of Allah, he did it only as a shelter. The Holy Prophet observed: Did you kill him after he had made the profession that there is no god but Allah? He (the Holy Prophet) went on repeating this to me till I wished I had not embraced Islam before that day.

Book 1, Number 0178:

It is narrated by Safwan b. Muhriz that Jundab b. 'Abdullah al-Bajali during the stormy days of Ibn Zubair sent a message to 'As'as b. Salama: Gather some men of your family so that I should talk to them. He ('As'as) sent a messenger to them (to the members of his family). When they had assembled, Jundab came there with a yellow hooded cloak on him, He said: Talk what you were busy in talking. The talk went on by turns, till there came his (Jundab's) turn. He took off the hooded cloak from his head and said: I have come to you with no other intention but to narrate to you a hadith of your Apostle: Verily the Messenger of Allah (may peace be upon him) sent a squad of the Muslims to a tribe of the polytheists. Both the armies confronted one another. There was a man among the army of polytheists who (was so dashing that), whenever he intended to kill a man from among the Muslims, he killed him. Amongst the Muslims too was a man looking forward to (an opportunity of) his (the polytheist's) unmindfulness. He (the narrator) said: We talked that he was Usama b, Zaid. When he raised his sword, he (the soldier of the polytheists) uttered:" There is no god but Allah," but he (Usama b. Zaid) killed him. When the messenger of the glad tidings came to the Apostle (may peace be upon him) he asked him (about the events of the battle) and he informed him about the man (Usama) and what he had done He (the Prophet of Allah) called for him and asked him why he had killed him. He (Usama) said: Messenger of Allah, he struck the Muslims and killed such and such of them. And he even named some of them. (He continued): I attacked him and when he saw the sword he said: There is no god but Allah. The Messenger of Allah (may peace be upon him) said: Did you kill him? He (Usama) replied in the affirmative. He (the Holy Prophet) remarked: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment? He (Usama) said: Messenger of Allah, beg pardon for me (from your Lord). He (the Holy Prophet) said: What would you do with:" There is no god but Allah" when he would come (before you) on the Day of Judgment? He (the Holy Prophet) added nothing to it but kept saying: What would you do with:" There is no god but Allah," when he would come (before you) on the Day of Judgment?

Chapter 43: THE UTTERANCE OF THE APOSTLE (MAY PEACE BE UPON HIM): HE WHO TAKES, UP ARMS AGAINST US IS NOT OF US (I. E. HE CEASES TO RE A MUSLIM)
Book 1, Number 0179:
It is narrated on the authority of Abdullah b. Umar who narrates from the Prophet of Allah (may peace be upon him) who said: He who took up arms against us is not of us.
Book 1, Number 0180:
Iyas b. Salama narrated from his father that the Apostle (may peace be upon him) observed: He who draws the sword against us is not of us.
Book 1, Number 0181:
It is narrated on the authority of Abu Musa Ash'ari: He who took up arms against us is not of us.
Chapter 44: THE UTTERANCE OF THE APOSTLE (PEACE BE UPON HIM): HE WHO ACTED DISHONESTLY TOWARDS US IS NOT OF US (I. E. HE IS NOT TO BE COUNTED AMONGST MUSLIMS)
Book 1, Number 0182:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who took up arms against us is not of us and he who acted dishonestly towards us is not of us.
Book 1, Number 0183:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of that heap of eatables (corn): What is this? He replied: Messenger of Allah, these have been drenched by rainfall. He (the Holy Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).
Chapter 45: BEATING OF THE CHEEKS, TEARING OF THE FRONT OPENING OF THE SHIRT, AND CALLING THE CALLS OF THE JAHILIYA (IGNORANCE) ARE FORBIDDEN
Book 1, Number 0184:
It is narrated on the authority of Abdullah b. Mas'ud that the Holy Prophet observed: He is not one of us (one among the Ummah of Islam) who beat the cheeks or tore the front opening of the shirt or uttered the slogans of (the days of) Jahiliya (ignorance). Ibn Numair and Abu Bakr said (instead of the word" au" (or) it is" wa" [and] the words are) and tore and uttered (the slogans) of Jahiliya without" alif".
Book 1, Number 0185:
This hadith has been narrated by A'mash with the same chain of narrators and the transmitters said: He tore and called.
Book 1, Number 0186:
It is narrated on the authority of Abu Burda b. Abu Musa that Abu Musa was afflicted with grave pain and he became unconscious and his head was in the lap of a lady of his household. One of the women of his household walled. He (Abu Musa) was unable (because of weakness) to say anything to her. But when he was a bit recovered he said: I have no concern with one with whom the Messenger of Allah (may peace be upon him) has no concern, Verily the Messenger of Allah (may peace be upon him) has no concern with that woman who wails loudly, shaves her hair and tears (her garment in grief).
Book 1, Number 0187:
It is narrated on the authority of Abu Burda that Abu Musa fell unconscious and his wife Umm Abdullah came there and wailed loudly. When he felt relief he said: Don't you know? -and narrated to her: Verily the Messenger of Allah (may peace be upon him) said: I have no concern with one who shaved her hair, lamented loudly and tore (her clothes in grief).
Book 1, Number 0188:
This hadith is narrated on the authority of Abu Musa with this change only: That (the Holy Prophet) did not say that he had no concern but said: He is not one of us.
Chapter 46: SERIOUS PROHIBITION OF TALE-CARRYING

Book 1, Number 0189:
It is reported from Hudhaifa that news reached him (the Holy Prophet) that a certain man carried tales. Upon this Hudhaifa remarked: I heard Allah's Messenger (may peace be upon him) saying: The tale-bearer shall not enter Paradise.
Book 1, Number 0190:
It is reported on the authority of Hammam b, al-Harith that a man used to carry tales to the governor. We were sitting in the mosque. the people said: He is one who carries tales to the governor. He (the narrator) said: Then he came and sat with us. Thereupon Hudhaifa remarked: I heard the Messenger of Allah (may peace be upon him) saying: The beater of false tales would never enter heaven.
Book 1, Number 0191:
It is narrated on the authority of Hammam b. al-Harith: We were sitting with Hudhaifa in the mosque. A man came and sat along with us. It was said to Hudhaifa that he was the man who carried tales to the ruler. Hudhaifa remarked with the intention of conveying to him: I have heard the Messenger of Allah (may peace be upon him) saying: The tale-bearer will not enter Paradise.
Chapter 47: SERIOUS PROHIBITION OF LETTING DOWN THE LOWER GARMENT, OF LAYING OBLIGATION, OF SELLING GOODS BY FALSE OATHS, AND DESCRIPTION OF THOSE THREE- (PERSONS) WITH WHOM ALLAH WOULD NOT SPEAK ON THE DAY OF RESURRECTION, NOR WOULD HE SEE TOWARDS THEM NOR WOULD ABSOLVE THEM, AND FOR THEM IS A PAINFUL CHASTISEMENT
Book 1, Number 0192:
It is narrated o the authority of Abu Dharr that the Messenger of Allah (may ace he upon him) observed: Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve the and there is a painful chastisement for them. The Messenger of Allah (may peace be upon him) repeated it three times. Abu Dharr remarked: They failed and they lost; who are these persons, Messenger of Allah? Upon this he (the Holy) Prophet) observed: They are: the dragger of lower garment, the recounter of obligation the seller of goods by false oath.
Book 1, Number 0193:
It is narrated on the authority of Abu Dharr who narrates that the Prophet (may peace be upon him) observed: Three are the persons with whom Allah would not speak on the Day of Resurrection: the bestower of gift who does not give anything but by laying obligation on him, the seller of goods who sells them by taking false oath and one who hangs low his lower garment.
Book 1, Number 0194:
Bishr b. Khalid has narrated this hadith on the authority of Sulaiman with the same chain of transmitters with this addition: Allah shall neither speak nor look at nor absolve then, and there is a tormenting punishment for them.
Book 1, Number 0195:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu'awiya added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute.
Book 1, Number 0196:
Abu Huraira narrated on the authority of Abu Bakr that the Messenger of Allah (may peace be upon him) said: Three are the persons with whom Allah would neither speak on the Day of Resurrection, nor would He look towards them, nor would purify them (from sins), and there would be a tormenting chastisement for them: a person who in the waterless desert has more water (than his need) and he refuses to give it to the traveller and a person who sold a commodity to another person in the afternoon and took an oath of Allah that he had bought it at such and such price and he (the buyer) accepted it to be true though it was not a fact, and a person who pledged allegiance to the Imam but for the sake of the world (material gains). And if the Imam bestowed on him (something) out of that (worldly riches) he stood by his allegiance and if he did not give him, he did not fulfil the allegiance.
Book 1, Number 0197:

The same hadith has been transmitted by another chain of transmitters with the exception of these words: He offered for sale a commodity to another person.

Book 1, Number 0198:

This hadith has been narrated on the authority of Abu Huraira that he (the Apostle of Allah) observed: Three are the persons with whom Allah would neither speak (on the Day of Resurrection) nor would He look at them, and there would be a painful chastisement for them, a person who took an oath on the goods of a Muslim in the afternoon and then broke it. The rest of the hadith is the same as narrated by A'mash.

Chapter 48: SUICIDE IS THE GRAVEST SIN

Book 1, Number 0199:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever, he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from (the top of) a mountain would constantly fall in the Fire of Hell and would live there for ever and ever.

Book 1, Number 0200:

This hadith has been narrated by another chain of transmitters.

Book 1, Number 0201:

Thabit b. Dahhak reported that he pledged allegiance to the Messenger of Allah (may peace be upon him) under the Tree, and verily the Messenger of Allah (may peace be upon him) observed: He who took an oath of a religion other than Islam, in the state of being a liar, would became so, as he professed. He who killed himself with a thing would be tormented on the Day of Resurrection with that very thing. One is not obliged to offer votive offering of a thing which is not in his possession.

Book 1, Number 0202:

It is narrated on the authority of Thabit b. al-Dahhak that the Apostle of Allah (may peace be upon him) observes: None is obliged to give votive offering (of a thing) which is not in his possession and the cursing of a believer is tantamount to killing him, and he who killed himself with a thing in this world would be tormented with that (very thing) on the Day of Resurrection, and he who made a false claim to increase (his wealth), Allah would make no addition but that of paucity, and he who perjured would earn the wrath of God

Book 1, Number 0203:

It is narrated on the authority of Thabit b. Dahhak that the Apostle of Allah (may peace be upon him) observed: He who took deliberately a false oath on a religion other than Islam would become that which he had professed. And he who killed himself with anything Allah would torment him with that in the Fire of Hell.

Book 1, Number 0204:

In the hadith narrated by Shu'ba the words are: Verily the Messenger of Allah (may peace be upon him) said: He who took an oath on a religion other than Islam as a liar would become so as he said, and he who slaughtered himself with a thing would be slaughtered with that on the Day of Resurrection.

Book 1, Number 0205:

It is narrated on the authority of Abu Huraira: We participated in the Battle of Hunain along with the Messenger of Allah (may peace be upon him). He (the Holy Prophet) said about a man who claimed to be a Muslim that he was one of the denizens of the Fire (of Hell). When we were in the thick of the battle that man fought desperately and was wounded. It was said: Messenger of Allah, the person whom you at first called as the denizen of Fire fought desperately and died. Upon this the Apostle of Allah (may peace be upon him) remarked: He was doomed to the Fire (of Hell). Some men were on the verge of doubt (about his fate) when it was said that he was not dead but fatally wounded. When it was night he could not stand the (pain of his) wound and killed himself. The Apostle (may peace be upon him) was informed of that. He (the Holy Prophet) observed: Allah is Great, I bear testimony to the fact that I am the servant of Allah and His messenger. He then commanded Bilal to announce to

the people that none but a Muslim would enter Paradise. Verily Allah helps this faith even by a sinful person.

Book 1, Number 0206:

It is reported on the authority of Sahl b. Sa'd al-Sa'idi that there was an encounter between the Messenger of Allah (may peace be upon him) and the polytheists, and they fought (against one another). At the conclusion of the battle the Messenger of Allah (may peace be upon him) bent his steps towards his army and they (the enemies) bent their steps towards their army. And there was a person (his name was Quzman and he was one of the hypocrites) among the Companions of the Messenger of Allah (may peace be upon him) who did not spare a detached (fighter of the enemy) but pursued and killed him with the sword. They (the Companions of the Holy Prophet) said: None served us better today than this man Upon this the Messenger of Allah (may peace be upon him) remarked: Verily he is one of the denizens of Fire. One of the people (Muslims) said: I will constantly shadow him. Then this man went out along with him. He halted whenever he halted, and ran along with him whenever he ran. He (the narrator) said: The man was seriously injured. He (could not stand the pain) and hastened his own death. He placed the blade of the sword on the ground with the tip between his chest and then pressed himself against the sword and killed himself. Then the man (following him) went to the Messenger of Allah (may peace be upon him) and said: I bear testimony that verily thou art the Messenger of Allah, He (the Holy Prophet) said: What is the matter? He replied: The person about whom you just mentioned that he was one among the denizens of Fire and the people were surprised (at this) and I said to them that I would bring (the news about him) and consequently I went out in search of him till I (found him) to be very seriously injured. He hastened his death. He placed the blade of the sword upon the ground and its tip between his chest and then pressed himself against that and killed himself. Thereupon the Messenger of Allah (may peace be upon him) remarked: A person performs the deeds which to the people appear to be the deeds befitting the dweller of Paradise, but he is in fact one of the denizens of Hell. And verily a person does an act which in the eyes of public is one which is done by the denizens of Hell, but the person is one among the dwellers of Paradise.

Book 1, Number 0207:

It is reported on the authority of Hasan: A person belonging to the people of the past suffered from a boil, when it pained him, he drew out an arrow from the quiver and pierced it. And the bleeding did not stop till he died. Your Lord said: I forbade his entrance into Paradise. Then he (Hasan) stretched his hand towards the mosque and said: By God, Jundab transmitted this hadith to me from the Messenger of Allah (may peace be upon him) in this very mosque.

Book 1, Number 0208:

It is reported on the authority of Hasan: Jundab b. 'Abdullah al-Bajali narrated this hadith in this mosque which we can neither forget and at the same time we have no apprehension that Jundab could attribute a lie to the Messenger of Allah (may peace be upon him). He (the Holy Prophet) observed: A person belonging to the people of the past suffered from a boil, and then the rest of the hadith was narrated.

Chapter 49: STRICT FORBIDDANCE OF ACTING DISHONESTLY IN RESPECT OF THE SPOILS OR BOOTY. THE BELIEVERS ALONE WOULD ENTER PARADISE

Book 1, Number 0209:

It is narrated on the authority of 'Umar b. Khattab that when it was the day of Khaibar a party of Companions of the Apostle (may peace be upon him) came there and said: So and so is a martyr, till they happened to pass by a man and said: So and so is a martyr. Upon this the Messenger of Allah remarked: Nay, not so verily I have seen him in the Fire for the garment or cloak that he had stolen from the booty, Then the Messenger of Allah (may peace be upon him) said: Umar son of Khattab, go and announce to the people that none but the believers shall enter Paradise. He ('Umar b. Khattab) narrated: I went out and proclaimed: Verily none but the believers would enter Paradise.

Book 1, Number 0210:

It is narrated on the authority of Abu Huraira: We went to Khaibar along with the Apostle (may peace be upon him) and Allah granted us victory. We plundered neither gold nor silver but laid our hands on

goods, corn and clothes, and then bent our stops to a valley; along with the Messenger of Allah (may peace be upon him) there was a slave who was presented to him by one Rifa'a b. Zaid of the family of Judham, a tribe of Dubayb. When we got down into the valley the slave of the Messenger of Allah stood up and began to unpack the saddle-bag and was suddenly struck by a (stray) arrow which proved fatal. We said: There is a greeting for him, Messenger of Allah, as he is a martyr. Upon this the Messenger of Allah (may peace be upon him) remarked: Nay, not so. By Him in Whose hand is the life of Muhammad, the small garment which he stole from the booty on the day of Khaibar but which did not (legitimately) fall to his lot is burning like the Fire (of Hell) on him. The people were greatly perturbed (on hearing this). A person came there with a lace or two laces and said: Messenger of Allah, I found (them) on the day of Khaibar. He (the Holy Prophet) remarked: This is a lace of fire or two laces of fire.

Chapter 50: ARGUMENT IN FAVOUR OF THE FACT THAT HE WHO KILLS HIMSELF DOES NOT BECOME UNBELIEVER

Book 1, Number 0211:

It is narrated on the authority of Jabir that Tufail son of Amr al-Dausi came to the Apostle (may peace be upon him) and said: Do you need strong, fortified protection? The tribe of Daus had a fort in the pre-Islamic days. The Apostle (may peace be upon him) declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Apostle (may peace be upon him) migrated to Medina, Tufail son of Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands, till he died. Tufail son of Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail) said to him: What treatment did your Allah accord to you? He replied. Allah granted me pardon for my migration to the Apostle (may peace be upon him): He (Tufail) again said: What is this that I see you wrapping up your hands? He replied: I was told (by Allah): We would not set right anything of yours which you damaged yourself. Tufail narrated this (dream) to the Messenger of Allah (may peace be upon him). Upon this he prayed: O Allah I grant pardon even to his hands.

Chapter 51: CONCERNING THE WIND WHICH WOULD BLOW NEAR THE DAY OF RESURRECTION AND WOULD CAUSE TO DIE ANYONE HAVING ANKTHING LIKE FAITH IN HIS HEART

Book 1, Number 0212:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who, in the words of Abu 'Alqama, has faith equal to the weight of a grain; while Abdul-'Aziz said: having faith equal to the weight of a dust particle.

Chapter 52: EXHORTATION TO BE PROMPT IN DOING GOOD DEEDS BEFORE THE APPEARANCE OF TURBULANCE

Book 1, Number 0213:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.

Chapter 53: PERTAINING TO THE FEAR OF A BELIEVER LEST HIS DEEDS SHOULD BE LOST

Book 1, Number 0214:

It is narrated on the authority of Anas b. Malik that when this verse:" O ye who believe I raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xlix. 2-5), was revealed. Thabit b. Qais confined himself in his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (may peace be upon him). The Apostle (may peace

be upon him) asked Sa'd b, Mu'adh about him and said, Abu Amr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (may peace be upon him). Upon this Thabit said: This verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one amongst the denizens of Fire, Sa'd Informed the Holy Prophet about it. Upon this the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

Book 1, Number 0215:

This hadith has been narrated on the authority of Anas b. Malik by another chain of transmitters in which these words are found: Thabit b. Qais was the orator of the Ansar, when this verse was revealed: the rest of the hadith is the same with the exception that there is no mention of Sa'd b. Mu'adh in it. This hadith is also transmitted by Ahmad b. Sa'id, Habban, Sulaiman b. Mughira on the authority of Anas who said: When the verse was revealed:" Do not raise your voice louder than the voice of the Apostle," no mention was made of Sa'd b, Mu'adh in it.

Book 1, Number 0216:

This hadith is narrated on the authority of Anas by another chain of transmitters in which there is no mention of Sa'd b. Mu'adh, but the following words are there: We observed a man, one of the dwellers of Paradise, walking about amongst us.

Chapter 54: WOULD (PEOPLE) BE HELD RESPONSIBLE FOR THE DEEDS COMMITTED DURING THE STATE OF IGNORANCE?

Book 1, Number 0217:

It is narrated on the authority of Abdullah b. Mas'ud that some people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance (before embracing Islam)? Upon his he (the Holy Prophet) remarked: He who amongst you performed good deeds in Islam, He would not be held responsible for them (misdeeds which he committed in ignorance) and he who committed evil (even after embracing Islam) would be held responsible or his misdeeds that he committed in the state of ignorance as well as in that of Islam.

Book 1, Number 0218:

It is narrated on the authority of Abdullah b. Mas'ud: We once said: Messenger of Allah, would we be held responsible for our deeds committed in the state of ignorance? He (the Holy Prophet) observed: He who did good deeds in Islam would not be held responsible for what he did in the state of ignorance, but he who committed evil (after having come within the fold of Islam) would be held responsible for his previous and later deeds.

Book 1, Number 0219:

This hadith has been transmitted by Minjab b. al-Harith Tamimi with the same chain of transmitters.

Chapter 55: ISLAM EFFACES ALL THE PREVIOUS MISDEEDS AND SO DO MIGRATION AND PILGRIMAGE

Book 1, Number 0220:

It is narrated on the authority of Ibn Shamasa Mahri that he said: We went to Amr b. al-As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (may peace be upon him not give you tidings of this? Did the Messenger of Allah (may peace be upon him) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Apostle of Allah. Verily I have passed through three phases. (The first one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (may peace be upon him) and there was no other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I would have been definitely one of the denizens of Fire. When Allah instilled the love of Islam in my heart, I came to the Apostle (may peace be upon him) and said: Stretch out your right hand so that may pledge my allegiance to you. He stretched out his right hand, I withdrew my hand, He (the Holy Prophet) said: What has happened to you, O 'Amr? replied: I intend to lay down some condition. He asked: What condition do you intend to put forward? I said: should be granted pardon. He (the Holy Prophet) observed: Are you

not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds. And then no one as or dear to me than the Messenger of Allah and none was more sublime in my eyes than he, Never could I, pluck courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state had every reason to hope that I would have bee among the dwellers of Paradise. Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for the time within which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah.

Book 1, Number 0221:

It is narrated on the authority of Ibn 'Abbas that some persons amongst the polytheist had committed a large number of murders and had excessively indulged in fornication. Then they came to Muhammad (may peace be upon him) and said: Whatever you assert and whatever you call to is indeed good. But if you inform us that there is atonement of our past deeds (then we would embrace Islam). Then it was revealed:

And those who call not unto another god along with Allah and slay not any soul which Allah has forbidden except in the cause of justice, nor commit fornication; and he who does this shall meet the requital of sin. Multiplied for him shall be the torment on the Day of Resurrection, and he shall therein abide disgraced, except him who repents a believes and does good deeds. Then these! for the Allah shall change their vices into virtues. Verily Allah is Ever Forgiving, Merciful (xxv. 68-70).

Say thou: O my bondsmen woo have committed extravagance against themselves despair not of the Mercy of Allah I Verily Allah will forgive the sins altogether. He is indeed the Forgiving, the Merciful (xxxix. 53).

Chapter 56: PERTAINING TO THE VIRTUOUS ACT OF A MAN BEFORE EMBRACING ISLAM

Book 1, Number 0222:

Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah: Do you think that there is any thing for me (of he reward with the Lord) for the deed of religious purification that I did in the state of ignorance? Upon this he (the Apostle of Allah) said to him: You accepted Islam with all the previous virtues that you practised.

Book 1, Number 0223:

Hakim b. Hizam reported to 'Urwa b. Zubair that he said to the Messenger of Allah (may peace be upon him): Messenger of Allah, do you think if there is any reward (of the Lord with me on the Day of Resurrection) for the deeds of religious purification that I performed in the state of ignorance, such as charity, freeing a slave, cementing of blood-relations? Upon this he (the Apostle of Allah) said to him: You have accepted Islam with all the previous virtues that you had practised.

Book 1, Number 0224:

It is narrate on the authority of Hakim b. Hizam: I said: Messenger of Allah, I did so some of the deeds in the state of ignorance. (One of the transmitters Hisham b. Urwa explained them as acts of piety. Upon this the Messenger, of Allah remarked: You have embraced Islam with all the previous acts of virtue. I said: By God, I would leave nothing undone in Islam the like of which I did in the state of ignorance.

Book 1, Number 0225:

Hisham b. Urwa narrated it on the authority of his father: Hakim b. Hizam freed one hundred slave and donated one hundred camels (for the sake of Allah) during the state of ignorance. Then he freed one hundred slaves and donated one hundred camel (for the sake of Allah) after) he had embraced Islam. He subsequently came to the Apostle (may peace be upon him). The rest of the hadith is the same as narrated above.

Chapter 57: THE VERACITY OF FAITH AND ITS SINCERITY

Book 1, Number 0226:

It is narrated on the authority of 'Abdullah (b. Mas'ud) that when this verse was revealed:" It is those who believe and confound not their belief with wrongdoing" (vi. 82), the Companions of the Messenger of Allah wore greatly perturbed. They said: Who amongst us (is so fortunate) that he does not wrong himself? Upon this the Messenger of Allah (may peace be upon him) remarked: It does not mean that which you presume It implies that which Luqman said to his son: O my son, do not associate anything with Allah, for indeed it is the gravest wrongdoing (xxxi. 13).

Book 1, Number 0227:

This hadith is narrated by another chain of transmitters, (namely) lshaq b. Ibrahim. Ibn Idris says: My father transmitted it from Aban b. Taghlib who heard it from A'mash; then I heard it also from him (A'mash).

Chapter 58: CONCERNING THE WORDS OF ALLAH WHETHER YOU MANIFEST WHATEVER IS IN YOUR MIND OR HIDE IT

Book 1, Number 0228:

It is reported on the authority of Abu Huraira that when it was revealed to the Messenger of Allah (may peace be upon him): To Allah belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He Pleases; and Allah is over everything Potent" (ii. 284). the Companions of the Messenger of Allah (may peace be upon him) felt it hard and severe and they came to the Messenger of Allah (may peace be upon him) and sat down on their knees and said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (may peace be upon him) said: Do you intend to say what the people of two books (Jews and Christians) said before you:" We hear and disobey"? You should rather say:" We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." And they said:" We hear and we obey, (we seek) Thy forgiveness, Our Lord! and unto Thee is the return." When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards:" The Apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah and His Angels and His Books and His Apostles, saying: We differentiate not between any of His Apostles and they say: We hearken and we obey: (we seek) Thy forgiveness, our Lord! and unto Thee is the return" (ii. 285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed:" Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake." (The Prophet said:) Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear (The Prophet said:) Yes, and pardon us and grant us protection! and have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii. 286). He (the Lord) said: Yes.

Book 1, Number 0229:

It is narrated on the authority of Ibn 'Abbas: When this verse:" Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii 284), there entered in their minds something (of that fear) such as had never entered their hearts (before). The Apostle (may peace be upon him) observed: Say: We have heard and obeyed and submitted ourselves. He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse:" Allah burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He the (Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector" (ii. 286). He said: I indeed did it.

Chapter 59: ALLAH DISREGARDS THE PREMONITION OR THE EVIL PROMPTINGS OF THE HEART SO LONG AS THEY DO NOT TAKE A FIRM ROOT

Book 1, Number 0230:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Verily Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them.
Book 1, Number 0231:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Verily the Great and Mighty Allah forgave my people the evil promptings arising in their minds, but they neither talked about them nor acted upon them.
Book 1, Number 0232:
The same hadith has been narrated by Zuhair b. Harb, Waki, Ishaq b. Mansur, Husain b. 'Ali.
Chapter 60: WHENEVER A PERSON INTENDS TO DO A GOOD DEED, IT IS RECORDED BUT WHENEVER HE INTENDS TO COMMIT EVIL, IT IS NOT WRITTEN
Book 1, Number 0233:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: The Great and the Glorious Lord said (to angels): Whenever My bondsman intends to corn it an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down is one act of goodness, but if he does it, then write down ten good deeds (in his record).
Book 1, Number 0234:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Allah, the Great and Glorious, said: Whenever my bondsman intends to do good, but does not do it, I write one good act for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favour of him. When he intends to commit an evil, but does not actually do it, do not record it. But if he does it, I write only one evil.
Book 1, Number 0235:
Abu Huraira reported that Muhammad, the Messenger of Allah (may peace be upon him), said: When it occurs to my bondsman that he should do a good deed but he actually does not do it, record one good to him, but if he puts it into practice, I make an entry of ten good acts in his favour. When it occurs to him to do evil, but he does not commit it, I forgive that. But if he commits it, I record one evil against his name. The Messenger of Allah (may peace be upon him) observed. The angels said: That bondsman of Yours intends to commit evil. though His Lord is more Vigilant than he. Upon this He (the Lord) said: Watch him; if he commits (evil), write it against his name but if he refrains from doing it, write one good deed or him, for he desisted from doing it for My sake. The Messenger of Allah said: He who amongst you is good of faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evils that he commits are recorded as such (i, e. without increase) till he meets Allah.
Book 1, Number 0236:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded.
Book 1, Number 0237:
It is narrated on the authority of Ibn Abbas that the Messenger of Allah (may peace be upon him) transmitted it from the Blessed and Great Lord: Verily Allah recorded the good and the evil and then made it clear that he who intended good but did not do it, Allah recorded one complete good in his favour, but if he intended it and also did it, the Glorious and Great Allah recorded ten to seven hundred virtues and even more to his credit. But it he intended evil, but did not commit it, Allah wrote down full one good in his favour. If he intended that and also committed it, Allah made an entry of one evil against him.
Book 1, Number 0238:

This hadith has been narrated with another chain of transmitters with the addition of these words: Allah would even wipe out (the evil committed by a man) and Allah does not put to destruction anyone except he who is doomed to destruction.

Chapter 61: PERTAINING TO EVIIL SUGGESTION OR PROMPTING IN FAITH AND WHAT SHOULD BE SAID WHEN IT OCCURS TO THE MIND OF A MAN

Book 1, Number 0239:

It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle (may peace be upon him) came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest.

Book 1, Number 0240:

The same hadith has been transmitted by Muhammad b. 'Amr, Abu Baker b. Ishaq, Abu'l-Jawwab, A'mash and Abu Huraira.

Book 1, Number 0241:

It is narrated on the authority of 'Abdullah b. Mas'ud that the Apostle (may peace be upon him) was asked about evil prompting, to which he replied: It is pure faith.

Book 1, Number 0242:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.

Book 1, Number 0243:

This hadith has been transmitted by Mahmud b. Ghailan by another chain of transmitters (and the words are): The Messenger of Allah (may peace be upon him) said: The Satan will come to everyone of you and say: Who created the heaven, who created the earth? (And the man) replies: It is Allah, Then the remaining part of the hadith was narrated as mentioned above and the words 'His prophets" were added to it.

Book 1, Number 0244:

It is narrated on the authority of Abu Huraira that the Messenger of Allah may peace be upon him) observed: The Satan comes to everyone. of you and says: Who created this and that? till he questions: Who created your Lord? When he comes to that, one should seek refuge in Allah and keep away (from such idle thoughts).

Book 1, Number 0245:

This hadith is transmitted by Urwa b. Zubair on the authority of Abu Huraira (and the words are): The Satan comes to the bondsman (of Allah) and says: Who created this and that? The remaining part of the hadith is the same.

Book 1, Number 0246:

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) observed: People will constantly ask you questions pertaining to knowledge till they would say: Allah created us, but who created Allah? he (the narrator) says: he (Abu Huraira) was (at the time of narrating this hadith) catching hold of the hand of a man and he said: Allah and the Messenger told the truth. Two persons have already put me this question, and this is the third one, or he said: One man has put me this question and he is the second one.

Book 1, Number 0247:

It is narrated on the authority of Abu Huraira that he said: The people will constantly, and the rest of the hadith is the same as that transmitted by 'Abdul-Warith with the exception that there is no mention of the Apostle of Allah in that, but he observed at the end of the hadith: Allah and His Messenger told the truth.

Book 1, Number 0248:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said to me: they (the people) till constantly ask you, Abu Huraira, (about different things pertaining to religion) the they would say: Well, there is Allah, but after all who created Allah? He (Abu Huraira) narrated: Once we were in the

mosque that some of the Bedouins came there and said: Well, there is Allah, but who created Allah? He (the narrator) said: I took hold of the pebbles in my fist and flung at them and remarked: Stand up, stand up (go away) my friend (the Holy Prophet) told the truth.
Book 1, Number 0249:
Yazid b. al-Asamm said: I heard Abu Huraira saying that the Messenger of Allah (may peace be upon him) observed: people will certainly ask you about everything till they will propound: Allah created every thing, but who created Allah?
Book 1, Number 0250:
Anas b. Malik transmitted it from the Messenger of Allah (may peace be upon him) that the Great and Glorious Allah said: Verily your people would constantly question about this and that till they would say: Well, it is Allah Who created the creation, but who created Allah?
Book 1, Number 0251:
This hadith has been narrated by another chain of transmitters with the exception that Ishaq made no mention of this: Allah said: Verily your people.
Chapter 62: WARNING FOR ONE APPROPRIATING THE RIGHT OF A MUSLIM BY TAKING A FALSE OATH: THE FIRE (OF HELL) IS HIS CHASTISEMENT
Book 1, Number 0252:
It is narrated on the authority of Abu Umama that the Messenger of Allah (may peace be upon him) observed: He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied: (Yes) even if it is the twig of the arak tree.
Book 1, Number 0253:
This hadith has been transmitted by another chain of narrators: Abu Bakr b. Abi Shaiba, Ishaq b. Ibrahim, Harun b. Abdullah, Abi Usama, Walid b. Kathir, Muhammad b. Ka'b, his brother Abdullah b. Ka'b and Abi Usama.
Book 1, Number 0254:
It is narrated on the authority of Abdullah (b. Umar) that the Messenger of Allah (may peace be upon him) observed: He who perjured with a view to appropriating the property of a Muslim, and he is in fact a liar and would meet Allah in a state that He would be angry with him. He (the narrator) said: There came Ash'ath b. Qais and said (to the people): What does Abu Abdur-Rahman (the Kunya of Abdullah b. Umar) narrate to you? They replied: So and so. Upon this he remarked: Abu Abdur-Rahman told the truth. This (command) has been revealed in my case. There was a piece of land in Yemen over which I and another person had a claim. I brought the dispute with him to the Apostle of Allah (to decide) He (the Holy Prophet) said: Can you produce an evidence (in your support)? I said: No. He (the Holy Prophet) observed: (Then the decision would be made) on his oath. I said: He would readily take an oath. Upon this the Messenger of Allah (may peace be upon him) remarked: He who perjured for appropriating the wealth of a Muslim, whereas he is a liar, would meet Allah while He would be angry with him. This verse was then revealed:" Verily those who barter Allah's covenant and their oaths at a small price..." (iii 77).
Book 1, Number 0255:
It is narrated on the authority of Abdullah that he heard the Prophet (may peace be upon him) saying: He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allah in a state that He would be very much angry with him. Then the remaining part of the hadith was narrated as transmitted by A'mash but with the exception of these words: There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allah (may peace be upon him). Upon this he remarked: Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid).
Book 1, Number 0256:
Ibn Mas'ud says: I heard the Messenger of Allah observing: He who took an oath on the property of a Muslim without legitimate right would meet Allah and He would be angry, with him. Then the

Messenger of Allah (may peace be upon him) in support of his contention recited the verse:" Verily those who barter Allah's covenant and their oaths at a small price.

Book 1, Number 0257:

It is narrated on the authority of Wa'il that there came a person from Hadramaut and another one from Kinda to the Apostle (may peace be upon him). One who had come from Hadramaut said: Messenger of Allah, only this man has appropriated my land which belonged to my father. The one who had came from Kinda contended. This is my land and is in my possession: I cultivate it. There is no right for him in it. The Messenger of Allah said to the Hadramite: Have you any evidence (to support you)? He replied in the negative. He (the Apostle of Allah) said: Then your case is to be decided on his oath. He (the Hadramite) said: Messenger of Allah, he is a liar and cares not what he swears and has no regard for anything. Upon this he (the Messenger of Allah) remarked: For you then there is no other help to it. He (the man from Kinda) set out to take an oath. When he turned his back the Messenger of Allah (may peace be upon him) observed: If he took an oath on his property with a view to usurping it, he would certainly meet his Lord in a state that He would turn away from him.

Book 1, Number 0258:

Wa'il reported it on the authority of his father Hujr: I was with the Messenger of Allah (may peace be upon him) that two men came there disputing over a piece of land. One of them said: Messenger of Allah, this man appropriated my land without justification in the days of ignorance. The (claimant) was Imru'l-Qais b. 'Abis al-Kindi and his opponent was Rabi'a b. 'Iban He (the Holy Prophet) said (to the claimant): Have you evidence (to substantiate your claim)? He replied: I have no evidence. Upon this he (the Messenger of Allah) remarked: Then his (that is of the defendant) is the oath. He (the claimant) said: In this case he (the defendant) would appropriate this (the property). He (the Holy Prophet) said: There is than no other way left for you but this. He (the narrator) said: When he (the defendant) stood up to take oath, the Messenger of Allah (may peace be upon him) said: He who appropriated the land wrongfully would meet Allah in a state that He would be angry with him. Ishaq in his narration mentions Rabi'a b. 'Aidan (instead of Rabi'a b. 'Ibdan).

Chapter 63: CONCERNING THE FACT THAT VIOLABLE IS THE BLOOD OF ONE WHO MAKES AN ATTEMPT TO TAKE POSSESSION OF THE PROPERTY OF ANOTHER WITHOUT ANY LEGITIMATE RIGHT. IF SUCH MAN IS KILLED HIS ABODE IS FIRE AND HE WHO DIES IN PROTECTING HIS PROPERTY IS A MARTYR

Book 1, Number 0259:

Abu Huraira reported: A person came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Holy Prophet) said: Don't surrender your possession to him. He (the inquirer) said: If he fights me? He (the Holy Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Holy Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) If I kill him. He (the Holy Prophet) said: he would be in the Fire.

Book 1, Number 0260:

It is narrated on the authority of Thabit, that when 'Abdullah b. 'Amr and 'Anbasa b. Abi Sufyan were about to fight against each other, Khalid b. 'As rode to 'Abdullah b. 'Amr and persuaded him (not to do so). Upon this Abdullah b. 'Amr said: Are you not aware that the Messenger of Allah (may peace be upon him) had observed:" He who died in protecting his property is a martyr."

This hadith has been narrated by Muhammad b. Hatim, Muhammad b. Bakr, Ahmad b. 'Uthman Naufali, Abu 'Asim, Ibn Juraij.

Chapter 64: THE RULER WHO, IS UNJUST TO HIS SUBJECTS DESERVES PUNISHMENT OF FIRE

Book 1, Number 0261:

Hasan reported: 'Ubaidullah b. Ziyad paid a visit to Ma'qil b. Yasar Muzani in his illness of which he (later on) died. (At this juncture) Ma'qil said: I am going to narrate to you a hadith which I have heard from the Messenger of Allah (may peace be upon him) and which I would not have transmitted if I knew that I would survive. Verily I have heard the Messenger of Allah (may peace be upon him) say:

There is none amongst the bondsmen who was entrusted with the affairs of his subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled that the Paradise is not forbidden for him.

Book 1, Number 0262:

Hasan reported: Ubaidullah b. Ziyad went to see Ma'qil b. Yasir and he was ailing. He ('Ubaidullah) inquired (about his health) to which he (Ma'qil) replied: I am narrating to you a hadith which I avoided narrating to you (before). Verily the Messenger of Allah (may peace be upon him) observed: Allah does not entrust to his bondsman the responsibility of managing the affairs of his subjects and he dies as a dishonest (ruler) but Paradise is forbidden by Allah for such a (ruler). He (Ibn Ziyad) said: Why did you not narrate it to me before this day? He replied: I (in fact) did not narrate it to you as it was not (fit) for me to narrate that to you.

Book 1, Number 0263:

Hasan reported: We were with Ma'qil b. Yasar inquiring about his health that Ubaidullah b. Ziyad came there. Ma'qil said to him: Verily I am going to narrate to you a hadith which I heard from the Messenger of Allah (may peace be upon him). Then he narrated the hadith like those two (mentioned above).

Book 1, Number 0264:

It is narrated on the authority of Abu Malih that Ubaidullah b. Ziyad visited Ma'qil b. Yasar in his illness. Ma'qil said to him: I am narrating to you a hadith which I would have never narrated to you had I not been in death-bed. I heard Allah's apostle (may peace be upon him) say: A ruler who has been entrusted with the affairs of the Muslims but he makes no endeavors (for the material and moral uplift) and does not sincerely mean (their welfare) would not enter Paradise along with them.

Chapter 65: REMOVAL OF TRUSTWORTHINESS AND FAITH FROM SOME HEARTS AND APPEARANCE OF DISCORD THEREIN

Book 1, Number 0265:

Hudhaifa reported: The Messenger of Allah (may peace be upon him) narrated to us two ahadith. I have seen one (crystallized into reality), and I am waiting for the other. He told us: Trustworthiness descended in the innermost (root) of the hearts of people. Then the Qur'an was revealed and they learnt from the Qur'an and they learnt from the Sunnah. Then he (the Holy Prophet) told us about the removal of trustworthiness. He said: The man would have a wink of sleep and trustworthiness would be taken away from his heart leaving the impression of a faint mark. He would again sleep and trustworthiness would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it. He (the Holy Prophet) then took up a pebble and rolled it down over his foot and (said): The people would enter into transactions amongst one another and hardly a person would be left who would return (things) entrusted to him. (And there would be so much paucity of honest persons) till it would be said: There in such a such tribe is a trustworthy man. And they would also say about a person: How prudent he is, how broad-minded he is and how intelligent he is, whereas in his heart there would not be faith even to the weight of a mustard seed. I have passed through a time in which I did not care with whom amongst you I entered into a transaction, for if he were a Muslim his faith would compel him to discharge his obligations to me and it he were a Christian or a Jew, the ruler would compel him to discharge his obligations to me. But today I would not enter into a transaction with you except so and so.

Book 1, Number 0266:

This hadith has been transmitted by another chain of transmitters: Ibn Numair, Waki', Ishaq b. Ibrahim, 'Isa b. Yunus on the authority of A'mash.

Book 1, Number 0267:

It is narrated on the authority of Hudhaifa: We were sitting in the company of Umar and he said: Who amongst you has heard the Messenger of Allah (may peace be upon him) talking about the turmoil? Some people said: It is we who heard it. Upon this be remarked: Perhaps by turmoil you presume the unrest of man in regard to his household or neighbour, they replied: Yes. He ('Umar) observed: Such (an unrest) would be done away with by prayer, fasting and charity. But who amongst you has heard

from the Apostle (may peace be upon him) describing that turmoil which would come like the wave of the ocean. Hudhaifa said: The people hushed into silence, I replied: It is I. He ('Umar) said: Ye, well, your father was also very pious. Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion. Hudhaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have, been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No, it would be broken, and I narrated to him: Verily that door implies a person who would be killed or die. There is no mistake in this hadith. Abu Khalid narrated: I said to Sa'd, O Abu Malik, what do you mean by the term" Aswad Murbadda"? He replied: High degree of whiteness in blackness. I said: What is meant by" Alkoozu Mujakhiyyan"? He replied: A vessel turned upside down. It is narrated on the authority of Rib'i (b. Hirash). When Hudhaifa came from 'Umar he sat down to narrate to us and said: Verily yesterday when I was sitting with the Commander of the believers he asked his companions: When amongst you retains in his memory the utterance of the Messenger of Allah (may peace be upon him) with regard to the turmoil? -and he cited the hadith like the hadith narrated on the authority of Abu Khalid, but he did not mention the exposition of his words (Murbaddan) and (Mujakhiyyan).

Book 1, Number 0269:

It is transmitted by Rib'i b. Hirash. who narrated it on the authority of Hudhaifa that verily 'Umar said: Who would narrate to us or who amongst you would narrate to us (and Hudhaifa was one amongst them) what the Messenger of Allah (may peace be upon him) had said about the turmoil? Hudhaifa said: I will, and recited the hadith like that transmitted by Abu Malik on the authority of Rib'i and he observed in connection with this hadith that Hudhaifa remarked: I am narrating to you a hadith and it has no mistake, and said: That it is transmitted from he Messenger of Allah (may peace be upon him).

Chapter 66: ISLAM WAS INITIATED AS SOMETHING STRANGE, AND IT WOULD REVERT TO ITS (OLD POSITION) OF BEING STRANGE, AND IT WOULD CONCENTRATE BETWERN THE TWO MOSQUES

Book 1, Number 0270:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Islam initiated as something strange, and it would revert to its (old position) of being strange. so good tidings for the stranger.

Book 1, Number 0271:

It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (may peace be upon him) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

Book 1, Number 0272:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Verily the faith would recede to Medina just as the serpent crawls back into its hole.

Chapter 67: THE EFFACING OF FAITH IN THE LATER AGE

Book 1, Number 0273:

It is narrated on the authority of Anas that verily the Messenger of Allah (may peace be upon him) observed: The Hour (Resurrection) would not come so long as Allah is supplicated in the world.

Book 1, Number 0274:

It is narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) said: The Hour (Resurrection) would not come upon anyone so long as he supplicates Allah.

Chapter 68: PERMISSIBILITY OF CONCEALING THE FAITH OF ONE WHO FEARS

Book 1, Number 0275:

Hudhaifa reported: We were in the company of the Messenger of Allah (may peace be upon him) when he said. Count for me those who profess al-Islam. We said: Messenger of Allah, do you entertain any fear concerning us and we are (at this time) between six hundred and seven hundred (in strength). He (the Holy Prophet) remarked: You don't perceive; you may be put to some trial, He (the narrator) said: We actually suffered trial so much so that some of our men were constrained to offer their prayers in concealment.

Chapter 69: TO HABITUATE THE HEART WITH FAITH WHICH DUE TO ITS WEAKNESS, IS SCARED AND THE FORBIDDANCE TO CALL POSITIVELY ONE A BELIEVER WITHOUT A DEFINITE PROOF

Book 1, Number 0276:

Sa'd narrated it on the authority of his father (Abi Waqqas) that he observed: The Messenger of Allah (may peace be upon him) distributed shares (of booty among his Companions). I said: Messenger of Allah! Give it to so and so, for verily he is a believer. Upon this the Apostle of Allah remarked: Or a Muslim. I (the narrator) repeated it (the word" believer") thrice and he (the Holy Prophet) turned his back upon me (and substituted the word)" Muslim," and then observed: I bestow it (this share) to a man out of apprehension lest Allah should throw him prostrate into the fire (of Hell) whereas in fact the other man is dearer to me than he.

Book 1, Number 0277:

It is narrated on the authority of Sa'd that the Messenger of Allah (may peace be upon him) bestowed upon a group of persons (things), and Sa'd was sitting amongst them. Sa'd said: The Messenger of Allah (may peace be upon him) ignored some of them. And he who was ignored seemed to be more deserving in my eyes (as compared with others). I (Sa'd) said: Messenger of Allah I why is it that you did not give to such and such (man)? Verily I see him a believer. Upon this the Messenger of Allah (may peace be upon him) observed: Or a Muslim? I kept quiet for some time but I was again impelled (to express) what I knew about him. I said: Messenger of Allah why is it that you did not give it to such and such? Verily, by Allah, see him a believer. Upon this the Messenger of Allah (may peace be upon him) remarked: (Nay, not a believer) but a Muslim. He (Sa'd) said: I again kept quite for some time but what I knew about him again impelled me (to express my opinion) and I said: Why is it that you did not give (the share) to so and so: By Allah, verily I see him a believer. The Messenger of Allah (may peace be upon him) remarked; (Nay, not so) but a Muslim. Verily (at times) I give (a share) to a certain man apprehending that he may not be thrown prostrate in the Fire, whereas the other man (who is not given) is dearer to me (as compared with him).

Book 1, Number 0278:

Sa'd reported: The Messenger of Allah (may peace be upon him) bestowed upon a group of persons (booty) and I was sitting with them. The remaining part of the hadith is the same as mentioned (above) with the additionI stood up and went to the Messenger of Allah (may peace be upon him) and whispered to him: Why did you omit such and such a man?

Book 1, Number 0279:

The same hadith has been narrated on the authority of Muhammad b Sa'd and these words (are also there): The Messenger of Allah (may peace be upon him) gave a stroke on my neck or between my two shoulders and said: Sa'd, do you fight with me simply because I gave (a share) to a man?

Chapter 70: THE HEART IS MORE SATISFIED ON SEEING EVIDENCE

Book 1, Number 0280:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: We have more claim to doubt than Ibrahim (may peace be upon him) when he said: My Lord! Show me how Thou wilt quicken the dead. He said: Believeth thou not? He said: Yes! But that my heart may rest at ease. He (the Holy Prophet) observed: May Lord take mercy on Lot, that he wanted a strong support, and had I stayed (in the prison) as long as Yusuf stayed, I would have responded to him who invited me.

Book 1, Number 0281:

'Abdullah b. Muhammad narrated the same hadith on the authority of Abu Huraira and in the transmission by Malik the words are that he (the Holy Prophet) recited the verse:" but that my heart may rest at ease" and completed it.
Book 1, Number 0282:
This hadith has also been narrated by Abd b. Humaid Ya'qub, i. e. son of Ibrahim b. Sa'd, Abu Uwais, Zuhri, like the one narrated by Malik with the same chain of transmission and said: He recited this verse till he completed it.
Chapter 71: THE NECESSITY OF AFFIRMING THE PROPHETHOOD OF OUR APOSTLE MUHAMMAD (MAY PEACE BE UPON HIM) WHO IS THE APOSTLE SENT TO THE WHOLE OF HUMANITY, AND THE ABROGATION OF OTHER RELIGIONS WITH HIS RELIGION
Book 1, Number 0283:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection.
Book 1, Number 0284:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.
Book 1, Number 0285:
It is narrated on the authority of Sha'bi that one among the citizens of Khurasan asked him: 0 Abu! some of the people amongst us who belong to Khurasan say that a person who freed his bondswoman and then married her is like one who rode over a sacrificial animal. Sha'bi said: Abu Burda b. Abi Musa narrated it to me on the authority of his father that verily the Messenger of Allah (may peace be upon him) said: There are three (classes of persons) who would be given a double reward. One who is amongst the People of the Book and believed in his apostle and (lived) to see the time of Apostle Muhammad (may peace be upon him) and affirmed his faith in him and followed him and attested his truth, for him is the double reward; and the slave of the master who discharges all those obligations that he owes to Allah and discharges his duties that he owes to his master, for him there is a double reward. And a man who had a bondswoman and fed her and fed her well, then taught her good manners, and did that well and later on granted her freedom and married her, for him is the double reward. Then Sha'bi said: Accept this hadith without (giving) anything. Formerly a man was (obliged) to travel to Medina even for a smaller hadith than this. (286) This hadith has been narrated by another chain of transmitters like Abu Bakr b. Abi Shaiba, 'Abda b. Sulaiman Ibn Abi 'Umar Sufyan, 'Ubaidullah b. Mu'adh, Shu'ba; all of them heard it from Salih b. Salih.
Chapter 72: THE DESCENT OF JESUS SON OF MARY, AND HE WILL JUDGE ACCORDING TO THE SHARIIAH OF OUR APOSTLE, MUHAMMAD (MAY PEACE BE UPON HIM)
Book 1, Number 0287:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: By Him in Whose hand is my life, the son of Mary (may peace be upon him) will soon descend among you as a just judge. He will break crosses, kill swine and abolish Jizya and the wealth will pour forth to such an extent that no one will accept it.
Book 1, Number 0288:
The same hadith is transmitted from Zuhri with the same chain of transmission. But in the tradition narrated by Ibn 'Uyaina the words are:" impartial leader and just judge" and in the tradition narrated by Yunus: the" judge judging with justice" and" impartial leader" are not mentioned. And in the hadith narrated by Salih like the one transmitted by Laith the words are:" impartial judge". And in the hadith transmitted by Ziyad the words are:" Till one sajda is better than the worldand what it contains. Then Abu Huraira used to say," recite" if you like: Not one of the People of the Book will fail to believe in him before his death.

Book 1, Number 0289:
It is narrated on the authority of Abu Huraira that the Messenger or Allah (may peace be upon him) observed: I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross, and kill swine and abolish Jizya and would leave the young she-camel and no one would endeavour to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so.
Book 1, Number 0290:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: What will be your state when the son of Mary descends amongst you and there will be an Imam amongst you?
Book 1, Number 0291:
It is narrated on the authority of Abu Huraira that he heard the Messenger of Allah (may peace be upon him) as saying: What would you do when the son of Mary would descend and lead you?
Book 1, Number 0292:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: What would you do when the son of Mary would descend amongst you and would lead you as one amongst you? Ibn Abi Dhi'b on the authority of Abu Huraira narrated: Your leader amongst you. Ibn Abi Dhi'b said: Do you know what the words:" He would lead as one amongst you" mean? I said: Explain these to me. He said: He would lead you according to the Book of your: Lord (hallowed be He and most exalted) and the Sunnah of your Apostle (may peace be upon him).
Book 1, Number 0293:
Jabir b. 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.
Chapter 73: DESCRIPTION OF THE PERIOD IN WHICH IMAN WOULD NOT BE ACCEPTABLE TO ALLAH
Book 1, Number 0294:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: The (Last) Hour shall not came till the sun rises from the place of its setting And on the day when it rises from the place of its setting even if all the people together affirmed their faith, it would not be of any avail to one who did not believe previously and derived no good out of his belief.
Book 1, Number 0295:
This hadith has been narrated by another chain of transmitters, Abu Bakr b. Abi Shaiba, Ibn Numair, Abu Kuraib, Ibn Fudail.
Book 1, Number 0296:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the beast of the earth.
Book 1, Number 0297:
It is narrated on the authority of Abu Dharr that the Messenger of Allah (may peace be upon him) one day said: Do you know where the sun goes? They replied: Allah and His Apostle know best. He (the Holy Prophet) observed: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from it rising place and the it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (may peace be upon

him) said. Do you know when it would happen? It would happen at the time when faith will not benefit one who has not previously believed or has derived no good from the faith.

Book 1, Number 0298:

It is narrated on the authority of Abu Dharr that the Apostle of Allah (may peace be upon him) one day said: Do you know where the sun goes? The remaining part of the hadith is the same.

Book 1, Number 0299:

Abu Dharr reported: I entered the mosque and the Messenger of Allah (may peace be upon him) was sitting there. When the sun disappeared (from the sight) he said: O Abu Dharr! Do you know where it goes? He (the narrator) said: Allah and His Apostle know best. He (the Holy Prophet) said. Verily it goes and begs permission, for prostration (to Allah) and the permission is granted to it. Once it would be said: Return to the place whence you came, and then it would rise from its setting place. Then he, after the recitation of 'Abdullah recited it: And that is its appointed term.

Book 1, Number 0300:

Abu Dharr reported: I asked the Messenger of Allah (may peace be upon him) the (implication of the) words of Allah, the Exalted: The sun glides to its appointed resting place. He replied: Its appointed resting place is under the Throne.

Chapter 74: THE BEGINNING OF REVELATION TO THE MESSENGER OF ALLAH (MAY PEACE BE UPON HIM)

Book 1, Number 0301:

A'isha, the wife of the Apostle of Allah (may peace be upon him), reported: The first (form) with which was started the revelation to the Messenger of Allah was the true vision in sleep. And he did not see any vision but it came like the bright gleam of dawn. Thenceforth solitude became dear to him and he used to seclude himself in the cave of Hira', where he would engage in tahannuth (and that is a worship for a number of nights) before returning to his family and getting provisions again for this purpose. He would then return to Khadija and take provisions for a like period, till Truth came upon him while he was in the cave of Hira'. There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said: Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not (al-Qur'an, xcvi. 1-4). Then the Prophet returned therewith, his heart was trembling, and he went to Khadija and said: Wrap me up, wrap me up! So they wrapped him till the fear had left him. He then said to Khadija: O Khadija! what has happened to me? and he informed her of the happening, saying: I fear for myself. She replied: It can't be. Be happy. I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people. Khadija then took him to Waraqa b. Naufal b. Asad b. 'Abd al-'Uzza, and he was the son of Khadija's uncle, i. e., the brother of her father. And he was the man who had embraced Christianity in the Days of Ignorance (i. e. before Islam) and he used to write books in Arabic and, therefore, wrote Injil in Arabic as God willed that he should write. He was very old and had become blind Khadija said to him: O uncle! listen to the son of your brother. Waraqa b. Naufal said: O my nephew! what did you see? The Messenger of Allah (may peace be upon him), then, informed him what he had seen, and Waraqa said to him: It is namus that God sent down to Musa. Would that I were then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (may peace be upon him) said: Will they drive me out? Waraqa said: Yes. Never came a man with a like of what you have brought but met hostilities. If I see your day I shall help you wholeheartedly.

Book 1, Number 0302:

This hadith has been narrated on the authority of 'A'isha with another chain of narrators like one transmitted by Yunus, i. e. the first thing with which the revelation was initiated with the Messenger

of Allah (may peace be upon him) except the words: By Allah, Allah would never humiliate you, and Khadija said: O son of my uncle! Listen to the son of your brother.

Book 1, Number 0303:

This hadith has been reported from 'A'isha by another chain of transmitters and the words are: He (the Holy Prophet) came to Khadija an his heart was trembling. The rest of the hadith has been narrated like one transmitted by Yunus and Ma'mar, but the first part is not mentioned, i. e. the first thing with which was started the revelation to the Holy Prophet was the true vision. And these words like those transmitted by Yunus are mentioned thus: By Allah, Allah would never humiliate you. And there is also a mention of the words of Khadija: O son of my uncle! Listen to the son of your brother.

Book 1, Number 0304:

Jabir b. 'Abdullah al-Ansari who was one of the Companions of the Messenger of Allah (may peace be upon him) reportedThe Messenger of Allah (may peace be upon him) told about the intermission of revelation and narrated While I was walking I heard a voice from the sky, and raising my head I saw the angel who had come to me in Hira', sitting on a Throne between heaven and earth I was terror-stricken on that account and came back (to my family) and said: Wrap me up, wrap me up! So they wrapped me up, and the Blessed and Most Exalted Allah sent down:" You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse, and defilement shun," and" defilement" means idols; and then the revelation was followed continuously.

Book 1, Number 0305:

It is narrated on the authority of Jabir b. Abdullah that he heard the Messenger of Allah (may peace be upon him) says: The wahi was intermitted for me for a small span of time and while I was walking, and then the hadith like the one narrated by Yunus was transmitted but with the exception of these words: I was terror-stricken till I fell on the ground. Abu Salama said: Defilement means idols. After this the revelation was speeded up and followed rapidly.

Book 1, Number 0306:

This hadith, the like of one narrated by Yunus has also been transmitted by Ma'mar on the authority of al-Zuhri who narrated: Allah the Most Glorious and Exalted revealed this:" You who are shrouded, arise and deliver warning, your Lord magnify, your clothes cleanse and defilement shun," before making the prayer obligatory. I felt terror-stricken as narrated by Uqail.

Book 1, Number 0307:

Yahya reported: I asked Abu Salama what was revealed first from the Qur'an. He said:" 0, the shrouded one." I said: Or" Recite." Jabir said: I am narrating to you what was narrated to us by the Messenger of Allah (may peace be upon him). He said: I stayed in Hira' for one month and when my stay was completed, I come down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, behind me, on the right of my side and on my left, but I did not see any body. I was again called and I looked about but saw nothing. I was called again and raised my head, and there on the Throne in the open atmosphere he, i. e. Gabriel (peace be upon him) was sitting. I began to tremble on account of fear. I came to Khadija and said: Wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this: you who are shrouded! arise and deliver warning, your Lord magnify, your clothes cleanse."

Book 1, Number 0308:

Yahya b Abi Kathir has reported this hadith with the same chain of transmitters and narrated: And there he was sitting on the Throne between the heaven and the earth.

Chapter 75: NIGHT JOURNEY OF THE MESSENGER OF ALLAH (MAY PEACE BE UPON HIM) TO HEAVEN, AND THE PRAYER MADE OBLIGATORY

Book 1, Number 0309:

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of version. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me

to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side. welcomed me and prayed for my good Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (may peace be upon him). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said:" We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty.
Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shallnot be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.
Book 1, Number 0310:

It is narrated on the the outhority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: (the angels) came to me and took me to the Zamzam and my heart was opened and washed with the water of Zamzam and then I was left (at my place).

Book 1, Number 0311:
Anas b. Malik reported that Gabriel came to the Messenger of Allah (may peace be upo him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to it place. The boys came running to his mother, i. e. his nurse, and said: Verily Muhammad has been murdered. They all rushed toward him (and found him all right) His color was changed, Anas said. I myself saw the marks of needle on his breast.
Book 1, Number 0312:
Anas b. Malik, while recountig the Night journey of the Holy Prophet (may peace be upon him), from the mosque of Ka'bah, reported: Three beings (angels) came to him in the osque of the Ka'bah, while he was sleeping in the sacred mosque before it (the Command of Night Journey and Accension) was revealed to him. The rest of the hadith is narrated like that of Thabit. However, some portions have occurred before and some of them have occurred after; some have been added and some deleted.
Book 1, Number 0313:
Anas b. Malik reported: Abu Dharr used to relate that the Messenger of Allah (may peace be upon him) said: The roof of my house was cleft when I was in Mecca and Gabriel descended and opened my heart and then washed it with the water of Zamzam. He then brought a gold basin full of wisdom and faith and after emptying it into my breast, he closed it up. Then taking me by he hand, he ascended with me to th heaven, and when we came to the lowest heaven, Gabriel said to the guardian of the lowest heaven: Open. He asked who was there? He replied. It is Gabriel. He again asked whe he there was someone with him. He replied: Yes, it is Muhammad with me. He was asked if he had been sent for, He (Gabriel) said: Yes. Then he opened (the gate). When we ascended the lowest heaven (I saw) a man seated with parties on his right side and parties on his left side. When he looked up to his right, he laughed and when he looked to his left, he wept. He said: Welcome to the righteous apostle and the righteous son. I asked Gabriel who he was and he replied: He is Adam (peace be upon him) and these parties on his right and on his left are the souls of his descendants. Those of them on his right are the inmates of Paradise and the parties which are on his left side are the inmates of Hell; so when he looked towards his right side, he laughed, and when he looked towards his left side, he wept. Then Gabriel ascended with me to the second heaven. He asked its guardian to open (its gate), and its guardian replied in the same way as the guardian of the lowest heaven had said. He (opened it). Anas b. Malik said: He (the Holy Prophet) mentioned that he found in the heavens Adam, Idris, Jesus, Moses and Abraham (may peace be on all of them), but he did not ascertain as to the nature of their abodes except that he had found Adam in the lowest heaven and Abraham in the sixth heaven. When Gabriel and the Messenger of Allah (may peace be upon him) passed by Idris (peace be upon him) he said: Welcome to the righteous apostle and righteous brother. He (the narrator) said: He then proceeded and said: Who is he? Gabriel replied: It is Idris. Then I passed by Moses (peace be upon him) and he said: Welcome tothe righteous apostle and righteous brother. I said to (Gabriel): Who is he? He replied: It is Moses. Then I passed by Jesus and he said: Welcome to the righteous apostle and righteous brother. I said (to Gabriel): Who is he? He replied: Jesus, son of Mary. He (the Holy Prophet) said: Then I went to Ibrahim (peace be upon him). He said: Welcome to the righteous apostle and righteous son. I asked: Who is he? He (Gabriel) replied: It is Abraham. Ibn Shihab said: Ibn Hazm told me that Ibn 'Abbas and Abd Habba al-Ansari used to say that the Messenger of Allah (may peace be upon him) said: Thereafter he ascended with me till I was taken to such a height where I heard the scraping of the pens. Ibn Hazm and Anas told that the Messenger of Allah (may peace be upon him) said: Allah then made fifty prayers obligatory for my Ummah and I returned with that and passed by Moses. Moses, (peace be upon him) said: What has thy Lord enjoined on thy people? I said: Fifty prayers have been made obligatory on them. Moses (peace be upon him) said: Return to thy Lord, for

thy Ummah would not be able to bear this burden. Then I came back to my Lord and He remitted a portion out of thut. I then again went to Moses (peace be upon him) and informed him about it He said: Return to thy Lord, for thy Ummah shall not be able to bear this burden. I then went back to my Lord and He said: They are five and at the same time fifty, and what has been said will not be changed. I then returned to Moses and he said: Go back to thy Lord. whereupon I said: I feel ashamed of my Lord. Gabriel then travelled with me till we came to the farthest lote-tree Many a colour had covered it which I do not know. Then I was admitted to Paradise and saw in it domes of pearls, and its soil of musk.

Book 1, Number 0314:

Anas b. Malik reported on the authority of Malik b. Sa sa', perhaps a person of his tribe, that the Prophet of Allah (may peace be upon him) said: I was near the House (i. e. Ka'bah) in a state between sleep and wakefulness when I heard someone say: He is the third among the two persons. Then he came to me and took me with him. Then a golden basin containing the water of Zamzam was brought to me and my heart was opened up to such and such (part). Qatada said: I asked him who was with me (i e. the narrator) and what he meant by such and such (part). He replied: (It means that it was opened) up to the lower part of his abdomen (Then the hadith continues): My heart was extracted and it was washed with the water of Zamzam and then it was restored in its original position, after which it was filled with faith and wisdom. I was then brought a white beast which is called al-Buraq, bigger than a donkey and smaller than a mule. Its stride was as long as the eye could reach. I was mounted on it, and then we went forth till we reached the lowest heaven. Gabriel asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was again said: Who is with thee? He replied: Muhammad (may peace be upon him). It was said: Has he been sent for? He (Gabriel) said: Yes. He (the Prophet) said: Then (the gate) was opened for us (and it was said): Welcome unto him! His is a blessed arrival. Then we came to Adam (peace be upon him). And he (the narrator) narrated the whole account of the hadith. (The Holy Prophet) observed that he met Jesus in the second heaven, Yahya (peace be on both of them) in the third heaven, Yusuf in the third, Idris in the fourth, Harun in the fifth (peace and blessings of Allah be upon them). Then we travelled on till we reached the sixth heaven and came to Moses (peace be upon him) and I greeted him and he said: Welcome unto righteous brother and righteous prophet. And when I passed (by him) he wept, and a voice was heard saying: What makes thee weep? He said: My Lord, he is a young man whom Thou hast sent after me (as a prophet) and his followers will enter Paradise in greater numbers than my followers. Then we travelled on till we reached the seventh heaven and I came to Ibrahim. He (the narrator) narrat- ed in this hadith that the Prophet of Allah (may peace be upon him) told that he saw four rivers which flowed from (the root of the lote-tree of the farthest limits): two manifest rivers and two hidden rivers. I said: ' Gabriel! what are these rivers? He replied: The two hidden rivers are the rivers of Paradise, and as regards the two manifest ones, they are the Nile and the Euphrates. Then the Bait-ul-Ma'mur was raised up to me. I said: O Gabriel! what is this? He replied: It is the Bait-ul-Ma'mur. Seventy thousand angels enter into it daily and, after they come out, they never return again. Two vessels were then brought to me. The first one contained wine and the second one contained milk, and both of them were placed before me. I chose milk. It was said: You did right. Allah will guide rightly through you your Ummah on the natural course. Then fifty prayers daily were made obligatory for me. And then he narrated the rest of the hadith to the end.

Book 1, Number 0315:

It is reported on the authority of Malik b. Sa'sa' that the Messenger of Allah (may peace be upon him) narrated the hadith (mentioned above) and added to it: I was brought a gold basin full of wisdom and faith, and then the (part of the body) right from the upper end of the chest to the lower part of the abdomen was opened and it was washed with the water of Zamzam and then flled with wisdom and faith.

Book 1, Number 0316:

Qatada reported that he heard Abu al-'Aliya saying that the cousin of your Prophet (may peace be upon him), i. e. Ibn Abbas, told him: The Messenger of Allah (may peace be upon him), while narrating his night journey observed: Musa (peace be upon him) was a man of high stature as if he

was of the people of the Shanu'a (tribe), and Jesus was a well-built person having curly hair. He also mentioned Malik, the guardian of Hell, and Dajjal.

Book 1, Number 0317:

Abu al-'Aliya reported: Ibn Abbas, the son of your Prophet's uncle, told us that the Messenger of Allah (may peace be upon him) had observed: On the night of my night journey I passed by Moses b. 'Imran (peace be upon him), a man light brown in complexion, tall. well-built as if he was one of the men of the Shanu'a, and saw Jesus son of Mary as a medium-statured man with white and red complexion and crisp hair, and I was shown Malik the guardian of Fire, and Dajjal amongst the signs which were shown to me by Allah. He (the narrator) observed: Then do not doubt his (i. e. of the Holy Prophet) meeting with him (Moses). Qatada elucidated it thus: Verily the Apostle of Allah (may peace be upon him), met Moses (peace be upon him).

Book 1, Number 0318:

Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that the Messenger of Allah (may peace be upon him) passed through the valley of Azraq, and he asked: Which valley is this? They said: This is the valley of Azraq, and he observed: (I perceive) as if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am! at your service!). Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed (I feel) as If I am seeing Yunus (Jonah-peace be upon him) son of Matta on a well- built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allah (saying: Here I am! at your service, my Lord!). Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of khulba was fibre of date-palm.

Book 1, Number 0319:

Abu al-'Aliya narrated it on the authority of Ibn 'Abbas that he said: We travelled with the Messenger of Allah (may peace be upon him) between Mecca and Medina and we passed by a valley. He (the Holy Prophet) asked: Which valley is this? They said: This is the valley of Azraq Upon this he (the Holy Prophet) remarked: (I feel) as if I am seeing Moses (peace be upon him), and then he described something about his complexion and hair, which Diwud (the narrator) could not remember. He (Moses, as described by the Holy Prophet) was keeping his fingers in his ears and was responding loudly to Allah (saying: I am as Thy service, my Lord) while passing through that valley. We then travelled (further) till we came to the mountain trail. He (the Holy Prophet) said: Which mountain trail is this? They said: It is the Harsha or Lift. He (the Holy Prophet) said: (I perceive) as if I am seeing Yunus on a red camel, with a cloak of wool around him. The halter of his camel was that of the fibre of date-palm, and he was passing through the valley saying: I am at Thy service! my Lord.

Book 1, Number 0320:

It is narrated on the authority of Mujahid that he said: We were with Ibn 'Abbas and (the people) talked about al-Dajjal. (One of them remarked. There is written between his eyes (the word) Kafir (infidel). The narrator said: Ibn 'Abbas remarked: I did not hear him (the Holy Prophet) say it, but he said: So far as Ibrahim is concerned. you may see your companion and so far as Moses is concerned, he is a well-built man with wheat complexion (riding) on a red camel with its halter made of the fibre of date-palm (and I perceive) as if I am seeing towards him as he is going down in the valley saying: I am at Thy service! my Lord.

Book 1, Number 0321:

It is narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: There appeared before me the apostles, and Moses was among men as if he was one of the people of Shanu'a, and I saw Jesus son of Mary (peace be upon him) and I saw nearest in resemblance with him was 'Urwa b. Mas'ud, and I saw Ibrahim (blessings of Allah be upon him) and I see your companions much in resemblance with him, i. e. his personality, and I saw Gabriel (peace be upon him) and I saw Dihya nearest in resemblance to him; but in the narration of Ibn Rumh it is Dihya b. Khalifa.

Book 1, Number 0322:

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) said: When I was taken for the night journey I met Moses peace be upon him). The Apostle of Allah (may

peace be upon him) gave his description thus: He was a man, I suppose-and he (the narrator) was somewhat doubtful (that the Holy Prophet observed): (Moses) was a man erect in stature with straight hair on his head as it he was one of the men of the Shanu'a; and I met Jesus and the Apostle of Allah (may peace be upon him) described him as one having a medium stature and a red complexion as if he had (just) come out of the bath He observed: I saw Ibrahim (peace be upon him) and amongst his children I have the greatest resemblance with him. He said: There were brought to me two vessels. In one of them was milk and in the other one there was wine. And it was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided on al-fitra or you have attained al-fitra. Had you selected wine, your Ummah would have been misled.

Chapter 76: PERTAINING TO JESUS SON OF MARY AND AL-MASIH AL-DAJJAL

Book 1, Number 0323:

It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah (may peace be upon him) said: I found myself one night near the Ka'bah, and I saw a man with wheat complexion amongst the fair-complexioned men that you ever saw. He had a lock of hair the most beautiful of the locks that you ever saw. He had combed it. Water was trickling out of them. He was leaning on two men, or on the shoulders of two men, and he was circumscribing the Ka'bah. I asked, What is he? It was said: He is al-Masih son of Mary. Then I saw another person, stout and having too much curly hair, and blind in his right eye as if it was a full swollen grape. I asked Who is he? It was said: He is al-Masih al-Dajjal.

Book 1, Number 0324:

It is narrated on the authority of 'Abdulldh b. Umar that one day the Messenger of Allah (may peace be upon him) mentioned in the presence of people about al-Masih al-Dajjal. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Masih al-Dajjal is blind of right eye as if his eye is like a swollen grape, and the Messenger of Allah (may peace be upon him) said: I was shown in a dream in the night that near the Ka'bah there was a man fair-complexioned, fine amongst the white-complexioned men that you ever saw, his locks of hair were falling on his shoulders. He was a man whose hair were neither too curly nor too straight, and water trickled down from his head. He was placing his bands on the shoulders of two persons and amidst them was making a circuit around the Ka'bah. I said: Who is he? They replied: Al-Masih son of Mary. And I saw behind him a man with intensely curly hair, blind of right eye. Amongst the persons I have ever seen Ibn Qatan has the greatest resemblance with him. He was making a circuit around the Ka'bah by placing both his hands on the shoulders of two persons. I said: Who is he? They said; It is al-Masih al-Dajjal.

Book 1, Number 0325:

It is narrated on the authority of Ibn 'Umar that the Messenger of Allah (may peace be upon him) said: I saw near the Ka'bah a man of fair complexion with straight hair, placing his hands on two persons. Water was flowing from his head or it was trickling from his head. I asked: Who is he? They said: He is Jesus son of Mary or al-Masih son of Mary. The narrator) says: I do not remember which word it was. He (the Holy Prophet) said: And I saw behind him a man with red complexion and thick curly hair, blind in the right eye. I saw in him the greatest resemblance with Ibn Qitan I asked: Who is he? They replied: It is al-Masih al-Dajjal.

Book 1, Number 0326:

It is narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (may peace be upon him) said: When the Quraish belied me, I was staying in Hatim and Allah lifted before me Bait-ul-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it.

Book 1, Number 0327:

'Abdullah reported on the authority of his father 'Umar b. Khattab that he heard from the Messenger of Allah (may peace he upon him) say: I was sleeping when I saw myself making circuit around the Ka'bah, and I saw there a man of fair complexion with straight hair between two men. Water was flowing from his head or water was falling from his head. I said: Who is he? They answered: He is the son of Mary. Then I moved forward and cast a glance and there was a bulky man of red complexion

with thick locks of hair on his head, blind of one eye as it his eye was a swollen grape. I asked: Who is he? They said: He is Dajjal. He had close resemblance with Ibn Qatan amongst men.
Book 1, Number 0328:
It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: I found myself in Hijr and the Quraish were asking me about my might journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Masu'd al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation.
Chapter 77: CONCERNING SIDRAT-UL-MUNTAHA (REMOTEST LOTE-TREE)
Book 1, Number 0329:
It is narrated on the authority of Abdullah (b. Umar) that when the Messenger of Allah (may peace be upon him) was taken for the Night journey, he was taken to Sidrat-ul-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates every- thing that descends from above it and is held there. (It is with reference to this that) Allah said:" When that which covers covered the lote-tree" (al-Qur'an, Iiii. 16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah (may peace be upon him) was given three (things): he was given five prayers, be was given the concluding verses of Sura al-Baqara, and remission of serious Sins for those among his Ummah who associate not anything with Allah
Book 1, Number 0330:
Al-Shaibini reported to us: I asked Zirr b. Hubaish about the words of Allah (the Mighty and Great):" So he was (at a distance) of two bows or nearer" (al-Qur'an, Iiii 8). He said: Ibn Mas'ud informed me that, verily, the Apostle of Allah (may peace be upon him) saw Gabriel and he had six hundred wings.
Book 1, Number 0331:
Al-Shaibani narrated on the authority of Zirr who narrated it on this authority of Abdullah that the (words of Allah):" The heart belied not what he saw" (al Qur'an, Iiii. 11) imply that he saw Gabriel (peace be upon him) and he had six hundred wings.
Book 1, Number 0332:
Zirr b. Hubaish narrated it on the authority of 'Abdullah (that the words of Allah):" Certainly he saw of the greatest signs of Allah" (al-Qur'an, liii. 18) imply that he saw Gabriel in his (original) form and he had six hundred wings.
Book 1, Number 0333:
It is narrated on the authority of Abu Huraira that the (words of Allah):" And certainly he saw him in another descent" (al-Qur'an, Iiii. 13) imply that he saw Gabriel.
Chapter 78: THE MEANING OF THE WORDS OF ALLAH:" HE SAW HIM IN ANOTHER DESCENT" (AL-QUR'AN, LIII. 13). DID THE APOSTLE (MAY PEACE BE UPON HIM) SEE HIS LORD ON THE NIGHT OF HIS JOURNEY (TO HEAVEN)?
Book 1, Number 0334:
It is narrated on the authority of Ibn 'Abbas that he (the Holy Prophet) saw (Allah) with, his heart.
Book 1, Number 0335:
It is narrated on the authority of Ibn Abbas that the words:" The heart belied not what he saw" (al-Qur'an, Iiii. 11) and" Certainly he saw Him in another descent" (al-Qur'an, Iiii. 13) imply that he saw him twice with his heart.
Book 1, Number 0336:
Abu Bakr b. Abi Shaiba narrated it on the same authorities.

Book 1, Number 0337:
It is narrated on the authority of Masruq that he said: I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad (may peace be upon him) saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said:" And truly he saw him on the clear horizon" (al-Qur'an, lxxxi. 23) and" he saw Him in another descent" (al-Qur'an, iiii. 13)? She said: I am the first of this Ummah who asked the Messenger of Allah (may peace be upon him) about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer) ; I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying." Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (al-Qur'an, v. 104)? (She, i. e. 'A'isha, further said): Have you not heard that, verily, Allah says:" And it is not vouchsafed to a human being that Allah should speak unto him otherwise than by revelation, or from behind a veil, or that He sendeth a messenger (angel), so that he revealth whatsoever He wills. Verily He is Exalted. Wise" (al. Qur'an, xii. 51) She said: He who presumes that the Messengerof Allah (may peace be upon him) concealed anything, from the Book, of Allah fabricates the greatest lie against Allah. Allah says:" O Messenger! deliver that which has been revealed to thee from thy Lord, and if thou do (it) not, thou hast not delivered His message" (al-Qur'an, v. 67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says" Say thou (Muhammad): None in the heavens and the earth knoweth the unseen save Allah" (al-Qur'an, xxvii 65).
Book 1, Number 0338:
Dawud reported on the same authorities the hadith as narrated above by Ibn 'Uliyya and added: She ('A'isha) said: If Muhammad were to conceal anything which was sent to him, he would have certainly concealed this verse:" And when thou saidst to him on whom Allah had conferred favour and thou too had conferred favour: Keep thy wife to thyself and fear Allah, and thou wast concealing in thy heart that which Allah was going to disclose, and thou wast fearing men while Allah has a better right that thou shouldst fear Him."
Book 1, Number 0339:
Masruq reported: I asked 'A'isha if Muhammad (may peace be upon him) had seen his Lord. She replied: Hallowed be Allah, my hair stood on end when you said this, and he (Masruq) narrated the hadith as narrated above. The hadith reported by Diwud is more complete and longer.
Book 1, Number 0340:
Masruq reported: I said to 'A'isha: What about the words of Allah:" Then he drew nigh and came down, so he was at a distance of two bows or closer still: so He revealed to His servant what He revealed" (al-Qur'an, liii. 8-10)? She said: It implies Gabriel. He used to come to him (the Holy Prophet) in the shape of men; but he came at this time in his true form and blocked up the horizon of the sky.
Chapter 79: PERTAINING TO HIS (PROPHET'S) WORDS: HE IS A LIGHT; HOW COULD I SEE HIM? -AND HIS WORDS: I SAW THE LIGHT
Book 1, Number 0341:
It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: He is a Light;. bow could I see Him?
Book 1, Number 0342:
Abdullah b. Shaqiq reported: I said to Abu Dharr: Had I seen the Messenger of Allah, I would have asked him. He (Abu Dharr) said: What is that thing that you wanted to inquire of him? He said: I wanted to ask him whether he had seen his Lord. Abu Dharr said: I, in fact, inquired of him, and he replied: I saw Light.
Book 1, Number 0343:

Abu Musa reported: The Messenger ofallah (may peace be upon him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day. and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word" light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

Book 1, Number 0344:

A'mash has narrated this hadith on the same authority and said: The Messenger of Allah (may peace be upon him) was standing amongst us and he told us four things. He then narrated the hadith like the one reported by Abu Mua'wiya, but did not mention the words" His creation" and said: His veil is the light.

Book 1, Number 0345:

Abu Musa reported: The Messenger of Allah (znay peace be upon him) was standing amongst us and (he said) four (things): Verily Allah dock not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.

Chapter 80: IN PROOF OF THE FACT THAT THE BELIEVERS WOULD SEE THEIR LORD (HALLOWED BE HE AND EXALTED) ON THE LAST DAY

Book 1, Number 0346:

'Abdullah b. Qais transmitted on the authority of his father (Abu Musa Ash'ari) that the Apostle (may peace be upon him) said: There would be two gardens (in Paradise) the vessels and contents of which would be of silver, and two gardens whose vessels and contents would be of gold. The only thing intervening to hinder the people from looking at their Lord will be the mantle of Grandeur over His face in the Garden of Eden.

Book 1, Number 0347:

Suhaib reported the Apostle (may peace be upon him) saying: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would he dearer to them than the sight of their Lord, the Mighty and the Glorious.

Book 1, Number 0348:

Hammad b. Salama narrated it on the same authority and added: He then recited the verse:" Those who do good will have the best reward and even more" (x. 26)

Chapter 81: THE WAY IN WHICH THE BELIEVERS WOULD SEE THE LORD

Book 1, Number 0349:

Abu Haraira reported: The people said to the Messenger of Allah (may peace be upon him): Messenger of Allah, shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allah. no. He (the Holy Prophet) said: Verily you would see Him like this (as you see the sun and the moon). God will gather people on the Day of Resurrection and say: Let every people follow what they worshipped. Those who worshipped the sun would follow the sun, and those who worshipped the moon would follow the moon, and those who worshipped the devils would follow the devils. This Ummah (of Islam) alone would be left behind and there would be hypocrites too amongst it. Allah would then come to them in a form other than His own Form, recognisable to them, and would say: I am your Lord. They would say: We take refuge with Allah from thee. We will stay here till our Lord comes to us. and when our Lord would come we would recognise Him. Subsequently Allah would come to them in His own Form, recognisable to them, and say: I am your Lord. They would say: Thou art our Lord. And they would follow Him, and a bridge would be set over the Hell; and I (the Holy Prophet) and my Ummah would be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: O Allah! grant safety, grant safety. In Hell, there would be

long spits like the thorns of Sa'dan He (the Holy Prophet) said: Have you seen Sa'dan? They replied: Yes, Messenger of Allah. He said: Verily those (hooks) would be like the thorns of Sa'dan, but no one knows their size except Allah. These would seize people for their misdeeds. Some of them would escape for their (good) deeds, and some would be rewarded for their deeds till they get salvation. When Allah would finish judging His bondsmen and because of His mercy decide to take out of Hell such people as He pleases. He would command the angels to bring out those who had not associated anything with Allah; to whom Allah decided to show mercy. those who would say: There is no god but Allah. They (the angels) would recognise them in the Fire by the marks of prostration, for Hell-fire will devour everything (limb) of the sons of Adam except the marks of prostration. Allah has forbidden the fire to consume the marks of prostration. They will be taken out of the Fire having been burnt, and the water of life would be poured over them, and they will sprout as seed does In the silt carried by flood.

Then Allah would finish judging amongst His bondsmen; but a man who will be the last to enter Paradise will remain facing Hell and will say: O my Lord I turn my face away from Hell, for its air has poisoned me ard its blaze has burnt me. He will then call to Allah as long as Allah would wish that he should call to Him. Then Allah, Blessed and Exalted, would say: If I did that, perhaps you would ask for more than that. He would say: I would not ask You more than this, and he would give his Lord covenants and agreements as Allah wished, and so He would turn his face away from the Fire When he turns towards the Paradise and sees it, he will remain silent as long as Allah wishes him to remain so. He will then say: O my Lord I bring me forward to the gate of the Paradise. Allah would say to him: Did you not give covenants and agreements that you would not ask for anything besides what I had given you. Woe to thee! O son of Adam, how treacherous you are! He would say: O my Lord! and would continue calling to Allah till He would say to him: If I grant you that, perhaps you will ask for more. He will reply: No, by Thy greatness, and he will give His Lord promises and covenants as Allah had wished. He would then bring him to the gate of the Paradise, and when he would stand at the gate of the Paradise, it would lay open before him. and he would see the bounty and the joy that there is in it. He would remain quiet as long as Allah would desire him to remain silent. He would then say: O my Lord, admit me to Paradise. Allah. Blessed and Exalted, would say: Did you not give covenants and agreements that you would not ask for anything more than what I had granted you? Woe to you! son of Adam, how treacherous you are! And he would say: O my Lord, I do not wish to be the most miserable of Thy creatures. He would continue calling upon Allah till Allah, Blessed and Exalted, would laugh. When Allah would laugh at him, He would say: Enter the Paradise. When he would enter, Allah would say: State your wish. He would express his wishes till Allah would remind him (the desire of) such and such (things). When his desires would be exhausted Allah would say: That is for thee and, besides it, the like of it also. 'Ata' b. Yazid said: Abu Sa'id al-Khudri was with Abu Huraira and be did not reject anything from the hadith narrated by him, but when Abu Huraira narrated:" Allah said to that man; ind its like along with it," Abu Sa'id said:" Ten like it along with it," O Abu Huraira. Abu Huraira said: I do not remember except the words:" That is for you and a similar one along with it." Abu Sa'id said: I bear witness to the fact that I remembered from the Messenger of Allah (may peace be upon him) his words:" That is for thee and ten like it." Abu Huraira said: That man was the last of those deserving of Paradise to enter Paradise.

Book 1, Number 0350:

Abu Huraira reported: The people said to the Apostle of Allah (may peace be upon him): Messenger of Allah I shall we see our Lord on the Day of Resurrection? The rest of the hadith was narrated according to the narration of Ibrahim b. Sa'd.

Book 1, Number 0351:

Hammam b. Munabbih said: This is what Abu Huraira transmitted to us from the Messenger of Allah (may peace be upon him), and he narrated many of them;- one of them was: The Messenger of Allah (may peace be upon him) said: The lowest in rank among you in Paradise would be asked: Desire (whatever you like). And he would express his desire and again and again express a desire. tHe would be asked: Have you expressed your desire? He would say: Yes. Then He (Allah) would say: For thee is (granted) what thou desirest, and the like of it along with it.

Book 1, Number 0352:
Abu Sa'id al-Khudri reported: Some people during the lifetime of the Messenger of Allah (may peace be upon him) said: Messenger of Allah! shall we see our Lord on the Day of Resurrection? The Messenger of Allah (may peace be upon him) said: Yes, and added: Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it? They said: No, Messenger of Allah! He (the Holy Prophet) said: You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe.
It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out

those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him.
Abu Sa'id Khudri said: If you don't testify me in this hadith, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40). Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! it seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. The inhabitants of Paradise would recognise them (and say): Those are who have been set free by the Compassionate One. Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance Then He would say: Enter the Paradise; whatever you see in it is yours. They would say: O Lord, Thou hast bestowed upon us (favours) which Thou didst not bestow upon anyone else in the world. He would say: There is with Me (a favour) for you better than this. They would say: O our Lord! which thing is better than this? He would say: It is My pleasure. I will never be angry with you after this
Book 1, Number 0353:
It is narrated on the authority of Abu Sa'id al-Khudri: We said: Messenger of Allah, shall we see our Lord? The Messenger of Allah (may peace be upon him) said: Do you feel any trouble in seeing the sun on a cloudless day? We said: No. And the remaining part of the hadith has been narrated to the end like the hadith transmitted by Hafs b. Maisara with the addition of these words: Without the deed that they did or any good that they had sent before. It would be said to them: For you is whatever you see (in it) and with it the like of it. Abu Sa'id said: I have come to know that the bridge would be thinner even than the hair and sharper than the sword; and in the hadith narrated by Laith these words are not found: They would say, O our Lord! Thou hast bestowed upon us (favours) which thou didst not bestow on anyone else in the world.
Book 1, Number 0354:
Abu Bakr b. Abi Shaiba, Ja'far b. 'Aun, Hisham b. Sa'd, Zaid b. Aslam narrated the hadith as transmitted by Hafs b. Maisara, with certain additions and omissions.
Chapter 82: AFFIRMATION OF INTERCESSION AND RESCUE FROM FIRE OF THE BELIEVERS IN ONENESS OF ALLAH
Book 1, Number 0355:
Abu Sa'id al-Khudri reported: Verily the Messenger of Allah (may peace be upon him) said: Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy, and admit those condemned to Hell into the Fire (of Hell). He would then say: See, he whom you find having as much faith in his heart as a grain of mustard, bring him out. They will then be brought out burned and turned to charcoal, and would be cast into the river of life, and they would sprout aj does a seed in the silt carried away by flood. Have you not seen that it comes out yellow (fresh) and intertwined?
Book 1, Number 0356:
This hadith is transmitted by 'Amr b. Yahya with the same chain of transmitters who narrated: They would be cast into the river which is called (the river of) life, and (both the narrators) did not doubt the hadith. The text transmitted by Khalid is: just as seeds sprout beside the flood water; and in the hadith of Wuhaib it is: Just as the seed sprouts in the silt or deposit left by flood.
Book 1, Number 0357:

It is reported by Abu Sa'id that the Messenger of Allah (may peace be upon him) said: The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator)" on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.

Book 1, Number 0358:

Abu Nadra narrated it from Abu Sa'id al-Khudri who reported it from the Apostle (may peace be upon him) a similar (hadith) up to the words:" in the mud of the flood," and he did not mention (the words narrated) after it.

Book 1, Number 0359:

Abdullah b. Mas'ud reported that the Messenger of Allah (may peace be upon him) said: I know the last of the inhabitants of Fire to be taken out therefrom, and the last of the inhabitants of Paradise to enter it. A man will come out of the Fire crawling. Then Allah, the Blessed and Exalted will say to him: Go and enter Paradise. So he would come to it and it would appear to him as if it were full. He would go back and say: O my Lord! I found it full. Allah, the Blessed and Exalted, would say to him: Go and enter Paradise. He would come and perceive as if it were full. He would return and say: O my Lord! I found it full. Allah would say to him: Go and enter Paradise, for there is for you the like of the world and ten times like it, or for you is ten times the like of this world. He (the narrator) said. He (that man) would say: Art Thou making a fun of me? or Art Thou laughing at me. though Thou art the King? He (the narrator) said: I saw the Messenger of Allah laugh till his front teeth were visible. And it was said: That would be the lowest rank among the inhabitants of Paradise.

Book 1, Number 0360:

It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (may peace be upon him said: I recognise the last of the inhabitants of Fire to be taken out thereof. A man will come out of it crawling. It will be said to him: Go and enter Paradise. He (the Holy Prophet) said: He would go there to enter Paradise, but would find persons who have already occupied all its apartments. It would be said to him: Do you recall the time when you were in it (in the Hell)? He would say: Yes. It would be said to him: Express any desire. And he would express the desire. It would be said to him: For thee is that which thou desireth and ten times the world (worldly resources). He (the Holy Prophet) said: He would say: Art Thou making a fun of me, though Thou art the King? I saw the Messenger of Allah laugh till his front teeth were visible.

Book 1, Number 0361:

Ibn Mas'ud reported: Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord I bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that

I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (may peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh. Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he ldesirer of Paradise) sai Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have power to do whatever I will.

Chapter 83: THE LOWEST OF THE RANKS IN PARADISE

Book 1, Number 0362:

It is transmitted from Abu Sa'id al-Khudri that, verily, the Messenger of Allah (may peace be upon him) said: Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards the Paradise, and make a shady tree appear before him. He would say: O my Lord! direct my steps to this tree so that I (should enjoy) its shade; and the rest of the hadith is like that narrated by Ibn Mas'ud, but he did not mention:" He (Allah) would say: O son of Adam! what will bring an end to your making requests to Me" to the end of the tradition. In it, he added: Allah will remind him: Ask such and such, and when his expectations would be realised, Allah would say: That is for you, and ten times as much. He said that he would then enter his house and his two wives with large and dark eyes would enter after him. They will say: Praise be to Allah, Who has created you for us and us for you. He will say: No one has been given the like of what I have been given.

Book 1, Number 0363:

It is reported on the authority of al-Mughira b. Shu'ba that the Messenger of Allah (may peace be upon him) said: Moses asked his Lord: Who amongst the inhabitants of Paradise is the lowest to rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. I would be said to him: Enter Paradise. He would gay: O my Lord! how (should I enter) while the people have settled in their apartments and taken the shares (portions)? It would be said to him: Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world? He would say: I am pleased my Lord. He (Allah) would say: For you is that, and like that, and like that, and like that, and that. He would say at the fifth (point): I am well pleased. My Lord. He (Allah) would say: It is for you and, ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived: and this is substantiated by the Book of Allah, Exalted and Great:" So no soul knows what delight of the eye is hidden for them; a reward for what they did" (xxxii. 17).

Book 1, Number 0364:

Sha'bi reported he had heard al-Mughira b. Shu'ba say on the pulpit that Moses (peace be upon him) had asked Allah, Exalted and Great, about the reward of the lowest of the inhabitants of Paradise, and the remaining part of hadith is the same (as narrated) above.

Book 1, Number 0365:

Abu Dharr reported that Allah's Messenger (may peace be upon him) said: I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious Sins. Then the minor sins would be placed before him, and it

would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins chould be presented before him. It would be said to him: In place of every evil deed you will have good deed He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed.

Book 1, Number 0366:

This hadith is also narrated by another chain of narrators, i. e. Ibn Numair, Abu Mu'awiya, Waki', Abu Bakr b. Abi Shaiba, Abu Kuraib, A'mash.

Book 1, Number 0367:

It is reported on the authority of Abu Zubair that he heard from Jabir b 'Abdullah, who was asked about the arrival (of people on the Day of Resurrection). He said. We would come on the Day of Resurrection like this, like this, and see. carefully. that which concerns" elevated people". He (the narrator) said: Then the people would be summoned along with their idols whom they worshipped, one after another. Then our Lord would come to us and say: Whom are you waiting for? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) till we gaze at Thee, and He would manifest Himself to them smilingly, and would go along with them and they would follow Him; and every person, whether a hypocrite or a believer, would be endowed with a light, and there would be spikes and hooks on the bridge of the Hell, which would catch hold of those whom Allah willed. Then the light of the hypocrites would be extinguished, and the believers would secure salvation. and the first group to achieve it would comprise seventy thousand men who would have the brightness of full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another). Then the stage of intercession would come, and they (who are permitted to intercede) would intercede, till he who had declared:" There is no god but Allah" and had in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought in the courtyard of Paradise and the inhabitants of Paradise would begin to sprinkle water over them till they would sprout like the sprouting of a thing in flood water, and their burns would disappear. They would ask their Lord till they would be granted (the bounties) of the world and with it ten more besides it.

Book 1, Number 0368:

Jabir reported that he had heard with his ears the Apostle (may peace be upon him) saying: Allah will bring out people from the Fire and admit them into Paradise.

Book 1, Number 0369:

Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes.

Book 1, Number 0370:

Jabir b. 'Abdullah repotted: The Messenger of Allah (may peace be upon him) said: Verily people would be brought out from the Fire, and they would be burnt except the exterior (surfaces, fronts) of their faces; and they would enter Paradise.

Book 1, Number 0371:

Yazid al-Faqir said: This view of the Khwarij (i. e. those who commit major sins and would be eternally doomed to Hell) had obsessed me, and we set out in a large group intending to perform the hajj and then going to the people (for the propagation of the views of the Khwarij). He (the narrator) said: We happened to past by Medina and found there Jabir b. 'Abdullah sitting near a column narrating to the people (the ahadith of) the Holy Prophet (may peace be upon him). When he mentioned the inhabitants of Hell, I said: O companion of the Messenger of Allah what is this that thou narrateth, whereas Allah sayeth:" Verily whomsoever Thou shall commit to the Fire, Thou indeed humillateth him" (al-Qur'an, iii. 192) ; and All those who endeavoured to get out of that would be thrown back into it" (al-Qur'an, xxxi i. 20)? So what is it that you say? He said: Have you read the Qur'an? I said: Yes. He said: Have you heard about' the (exalted) position of Muhammad (may peace be upon him), i. e. to which Allah would raise, him? I said: Yes. He said: Verily the position of

Muhammad (may peace be upon him) is that of great glory and that is by which Allah would bring out whornsoever He would wish to bring out. He then described the Path (the Bridge) and the passing of the people over it, and said: I am afraid I may not have remembered (other things) but this much is still in my memory that people would come out of the Hell after having gone into it, and he said: They would come out of it as if they were the wood of the ebony tree. He (the narrator said: They would enter a river, one or the rivers of Paradise, and would bathe in it, and then come out as if they were (white like) paper. We then turned back and said: Woe be upon you! How can this old man tell a lie against the Messenger of Allah (may peace be upon him)? We turned back (from the views of the Khwarij), and by God every one of us abandoned this (band of Khwarij) except one man. A similar statement has been made by Abu Nu'aim.

Book 1, Number 0372:

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the He))) and say: O my Lord, when Thou hast brought me out from it, do not throw me back into it, and Allah would rescue him from it.

Book 1, Number 0373:

Anas b Malik reported: The Messenger of Allah (may peace be upon him) said: Allah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Holy Prophet) said: They would come to Adam andsay, Thou art Adam, the father of mankind. Allah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lords, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allah. He (the Holy Prophet) said: So they would come to Noah (peace be upon him). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (peace be upon him) whom Allah took for a friend. They would come to Ibrahim (peace be upon him) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (peace be upon him) with whom Allah conversed and con- ferred Torah upon him. He (the Holy Prophet) said: So they would come to Moses (peace be upon him) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allah and His word He would say: I am not in a position to do that for you; you better go to Muhammad (may peace be upon him), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allah (may peace be upon him) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extrol my Lord with the praise which my Lord would teach me. I shall then inter- cede, but a limit would be set for me I would bring them out from the Fire and make them enter Paradise (according to the limit). I shall return then ard fall down in pros- tration and Allah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extrol my Lord with praise that He would teach me. I would theft intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Holy Prophet) said at tLe third time or at the fourth time: O my Lord, none has been left in the Fire, but thise restrained by the Holy Qur'an, i e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative".

Book 1, Number 0374:
Anas reported: The Messenger of Allah (may peace be upon him) said: The believers would gather on the Day of Resurrection, and they would be concerned about it, or would be made mindful of it (i. e. the trjuble for it), (and the remaining part of the hadith w,) uld be narrated) like the one transmitted by Abu Uwana, and he said in the hadith: Then I would come for the fourth time, or I would return the fourth time, and would say: O my Lord, no one has been left but he whom the Holy Qur'an has restrained.
Book 1, Number 0375:
Anas b. Malik reported: The Prophet of Allah (may peace be, upon him) said: Allah will gather the believers on the Day of Resurrection and they would be made mindful of it; and the rest (of the hadith) is like the one narrated above; and then he mentioned the fourth time: And I (the Holy Prophet) would say: O my Lord, no one is left in the Fire except he whom the Qur'an has restrained, i e. eternally doomed.
Book 1, Number 0376:
Anas b. Malik reported: Verily the Apostle (may peace be upon him) said: He who professed: There is no god but Allah, would be brought out of the Fire even though he has in his heart virtue equal to the weight of a barley grain. Then he who professed: There is no god but Allah, would come out of the Fire, even though he has in his heart virtue equal to the weight of a wheat grain. He would then bring out from the Fire he who professed: There is no god but Allah, even though he has in his heart virtue equal to the weight of an atom. Ibn Minhal has made an addition (of these words) in his narration: Yazid said: I met Shu'ba and narrated to him this hadith. Shu'ba said: Qatada transmitted to us this hadith from Anas b. Malik who heard it from the Apostle of Allah (may peace be upon him) with this alteration that he substituted the word Zurra (grain) in place of Zarra (atom). Yazid said: Abu Bistam has made a change in it.
Book 1, Number 0377:
Ma'bad b. Hilal al 'Anazi reported: We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered, and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allah and His word. They would come to Jesus, and he would say, I am not fit to do this; you better go to Muhammad (may peace be upon him). They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him with those praises (taught to me by Allah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted. So I would say: My people. my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raisevour head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in

his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that.
This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy. He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allah. He (the narrator, Ma'bad) said: I hear testimony to the fact that the hadith transmitted to us-by Hasan was heard by him from Anas b. Malik and I can see that he reported it twenty years back, when he was hale and hearty.
Book 1, Number 0378:
Abu Huraira reported: Meat was one day brought to the Messenger of Allah (may peace be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said: I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a" Grateful Servant," intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. and (Ibrahim) would mention his lies (and then say): I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are?

Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. my Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say: O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which I-Ie sent down upon Mary. and (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said:) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (may peace be upon him).

They would come to me and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people. It would be said: O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Holy Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra (379) It is reported on the authority of Abu Huraira that there was placed before the Messenger of Allah a cup of soft bread, soup and meat. He took part of the foreleg which he liked most. He sliced (with his teeth) a slice (out of that) and said: I would be the leader of mankind on the Day of Resurrection. He then sliced (that meat) for the second time and said: I am the leader of mankind on the Day of Resurrection. When he saw that his companions did not ask him (about this assertion) he said: Why don't you say: How would that be? They said: How would be it, Messenger of Allah? He said: People would stand before the Lord of the worlds. And the rest of the hadith was narrated like the one transmitted by Abu Hayyan, on the authority of Abu Zur'a, and in the story of Ibrahim, this addition was made. He said and made mention of his words with regard to the star: This is my Lord. And his words with regard to their gods: But the big among them has done that. And his words: I am ailing. He (the Holy Prophet) said: By Him in Whose Hand is the life of Muhammad, the distance between two leaves of the door from their supporting frames is as the distance between Mecca and Hajar or Hajar and Mecca. I do not remember how he said it (whether Mecca and Hajar or Hajar and Mecca).

Book 1, Number 0380:

It is narrated on the authority of Abu Huraira and Hudhaifa that the Messenger of Allah (may peace be upon him) said: Allah, the Blessed and Exalted, would gather people. The believers would stand till the Paradise would be brought near them. They would come to Adam and say: O our father, open for us the Paradise. He would say: What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed. They would come to Moses (peace be upon him), but he would say: I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say: I am not in a position to do that. So they would come to Mubammad (may peace be upon him). He would then be permitted (to open the door of Paradise). Trust worthiness and kinship would be despatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother I which thing is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass)

like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said: And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in trasversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Huraira it would take one seventy years to fathom the depth of Hell.

Chapter 84: PERTAINING TO THE WORDS OF THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM):" I WOULD BE THE FIRST AMONG PEOPLE TO INTERCEDE IN THE PARADISE AND AMONG THE APOSTLES I WOULD HAVE THE LARGEST FOLLOWING"

Book 1, Number 0381:

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection).

Book 1, Number 0382:

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: Amongst the apostles I would have the largest following on the Day of Resurrec tion, and I would be the first to knock at the door of Paradise.

Book 1, Number 0383:

Anas b. Malik said: The Apostle of Allah (may peace be upon him) said: I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there woald be an apostle among the apostles who would be testified to by only one man from his people.

Book 1, Number 0384:

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) said: I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.

Book 1, Number 0385:

Abu Huraira reported: Verity the Messenger of Allah (may peace be upon him) said: There is for every apostle a (special) prayer with which he would pray. I wish I could reserve, my prayer for intercession of my Ummah on the Day of Resurrection.

Book 1, Number 0386:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There is for every apostle a prayer, and I intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection.

Book 1, Number 0387:

'Amr b. Abu Sufyan transmitted a hadith like this from Abu Huraira who narrated it from the Messenger of Allah (may peace be upon him).

Book 1, Number 0388:

Amr b. Abu Sufyan reported: Abu Huraira said to Ka'b al-Ahbar that the Apostle of Allah (may peace be upon him) had said: For every apostle there Is a (special) prayer by which he would pray (to his Lord). I, however, intend (if Allah so willed) that I would reserve my prayer for the intercession of my Ummah on the Day of Resurrection. Ka'b said to Abu Huraira: Did you hear this from the Messenger of Allah (may peace be upon him)? Abu Huraira said: Yes.

Book 1, Number 0389:

Abu Huraira said: The Prophet of Allah (may peace be upon him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.

Book 1, Number 0390:
Abu Huraira said: The Messenger of Allah (may peace be upon him) said: Every Messenger is endowed with a prayer which is granted and by which he would (pray to his Lord) and it would he granted for him. I have, however, reserved my prayer for the intercession of my Ummab on the Day of Resurrection.
Book 1, Number 0391:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: There was for every apostle a prayer with which he prayed for his Ummah and it was granted to him; but I wish, if Allah so wills, to defer my prayer for the intercession of my Ummah on the Day of Resurrection.
Book 1, Number 0392:
Anas b. Malik reported: Verily the Apostle of Allah (may peace be upon him) said: There is for every apostle a prayer with which he prays (to Allah) for his Ummah. I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.
Book 1, Number 0393:
This hadith is narrated with the same chain of narrators by Qatada.
Book 1, Number 0394:
Mis'ar transmitted it with the same chain of narrators from Qatada except that in the hadith narrated by Waki' (the Prophet) said:" He was endowed," and in the hadith reported by Abu Usama (the words are):" It is reported from the Apostle of Allah (may peace be upon him)."
Book 1, Number 0395:
Muhammad b. 'Abd al-A'la reported it to me: Mu'tamir narrated to us on the authority of his father who transmitted it liom Anas that verity the Apostle of Allah (may peace be upon him) said, and then narrated the hadith like the one transmitted by Qatada on the authority of Anas.
Book 1, Number 0396:
Abu Zubair heard Jabir b. Abdullah reporting it from the Apostle of Allah (may peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.
Chapter 85: PRAYER OF THE APOSTLE (MAY PEACE BE UPON HIM) FOR HIS UMMAH AND HIS BEING MOVED TO TEARS ON ACCOUNT OF HIS AFFECTION FOR THEM
Book 1, Number 0397:
'Abdullah b. Amr b. al-'As reported: Verily the Apostle of Allah (may peace be upon him) recited the words of Allah, the Great and Glorious, that Ibrahim uttered. My Lord! lo! they have led many of mankind astray:" But whoso followeth me, he verily is of me" (al-Qur'an, xiv. 35) and Jesus (peace be upon him) said:" If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them-verily Thou art the Mighty, the Wise" (al-Qur'an, v 117). Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep? So Gabriel (peace be upon him) came to him and asked him, and the Messenger of Allah (may peace be upon him) informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad any say: Verily We will please thee with regard to your Ummah and would not displease thee.
Chapter 86: HE WHO DIED WITH UNBELIEF WOULD BE (THROWN) INTO THE FIRE, INTERCESSION WOULD BE OF NO AVAIL TO HIM AND THE RELATIONSHIP OF HIS FAVOURITES WOULD NOT BENEFIT HIM
Book 1, Number 0398:
Anas reported: Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Holy Prophet) called him and said: Verily my father and your father are in the Fire.
Chapter 87: REGARDING THE WORDS OF ALLAH:" AND WARN THY NEAREST KINDRED"
Book 1, Number 0399:
Abu Huraira reported: When this verse was revealed:" And warn thy nearest kindred (al-Qur'an, xxvi. 214), the Messenger of Allah (may peace be upon him) called the Quraish; so they gathered and he

gave them a general warning. Then he made a particular (reference to certain tribes) and said: O sons of Ka'b b. Luwayy, rescue yourselves from the Fire; O sons of Murra b. Ka'b, rescue yourselves from the Fire: O sons of Abd Shams, rescue yourselves from the Fire; 0 sons of Abd Manaf rescue yourselves from the Fire; O sons of Hashim, rescue yourselves from the Fire; 0 sons of Abd al-Muttalib, rescue yourselves from the Fire; O Fatimah, rescue thyself from the Fire, for I have no power (to protect you) from Allah in anything except this that I would sustain relationship with you.
Book 1, Number 0400:
The same hadith is narrated by Ubaidallah b. Umar al-Qawariri from Abu 'Uwana, who transmitted it to 'Abd al-Malik b. 'Umair on the same chain of transmitter and the hadith of Jarir is more perfect and comprehensive.
Book 1, Number 0401:
It is narrated on the authority of 'A'isha that when this verse was revealed:" And warn thy nearest kindred," the Messenger of Allah (may peace be upon him) stood up on Safa' and said: O Fatima, daughter of Muhammad. O Safiya, daughter of 'Abd al-Muttalib, O sons of 'Abd al-Muttalib. I have nothing which can avail you against Allah; you may ask me what you want of my worldly belongings.
Book 1, Number 0402:
Abu Huraira reported: When (this verse) was revealed to him:" Warn your nearest kinsmen." the Messenger of Allah (may peace be upon him) said: O people of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah; O sons of Abd al-Muttalib. I cannot avail you at all against Allah; 0 Abbas b. 'Abd al- Muttalib, I cannot avail you at all against Allah; O Safiya (aunt of the Messenger of Allah), I cannot avail you at all against Allah; 0 Fatima, daughter of Muhammad, ask me whatever you like, but I cannot avail you at all against Allah.
Book 1, Number 0403:
This hadith is narrated from the Apostle (may peace be upon him) by another chain of narrators, 'Amr al-Naqid, Mu'awiya b. 'Amr, Abdullah b. Dhakwan, A'raj on the authority of Abu Huraira.
Book 1, Number 0404:
Qabisa b. al-Mukhariq and Zuhair b. 'Amr reported: When this verse was revealed:" And warn thy nearest kindred," the Apostle of Allah (may peace be upon him) set off towards a rock of the hill and ascended the highest of the rocks and then called: 0 sons of 'Abd Manaf! I am a warner; my similitude and your similitude is like a man who saw the enemy and went to guard his people, but, being afraid they might get there before him, he shouted: Be on your guard!
Book 1, Number 0405:
This hadith is narrated from the Apostle of Allah (may peace be upon him) by another chain of narrators, Muhammad b. Abd al-A'la, Mu'tamir, Abu 'Uthman, Zuhair b. 'Amr, Qabisa b. Mukhariq.
Book 1, Number 0406:
It is reported on the authority of Ibn 'Abbas that when this verse was revealed:" And warn thy nearest kindred" (and thy group of selected people among them) the Messenger of Allah (may peace be upon him) set off till he climbed Safa' and called loudly: Be on your guard! They said: Who is it calling aloud? They said: Muhammad. They gathered round him, and he said: O sons of so and so, O sons of so and so, O sons of 'Abd Manaf, O sons of 'Abd al-Muttalib, and they gathered around him. He (the Apostle) said: If I were to inform you that there were horsemen emerging out of the foot of this mountain, would you believe me? They said: We have not experienced any lie from you. He said: Well, I am a warner to you before a severe torment. He (the narrator) said that Abu Lahab then said: Destruction to you! Is it for this you have gathered us? He (the Holy Prophet) then stood up, and this verse was revealed:" Perish the hands of Abu Lahab, and he indeed perished" (cxi. 1). A'mash recited this to the end of the Sura.
Book 1, Number 0407:
This hadith was narrated by A'mash on the authority of the same chain of narrators and he said: One day the Messenger of Allah (may peace be upon him) climbed the hill of Safa' and said: Be on your guard, and the rest of the hadith was narrated like the hadith transmitted by Usama; he made no mention of the revelation of the verse:" Warn thy nearest kindred."

Chapter 88: INTERCESSION OF THE MESSENGER OF ALLAH (MAY PEACE BE UPON HIM) FOR ABU TALIB AND SOME REMISSION FOR HIM ON THIS ACCOUNT

Book 1, Number 0408:

It is reported on the authority of 'Abbas b. Abd al-Muttalib that he said: Messenger of Allah, have you benefited Abu Talib in any way for he defended you and was fervent in your defence? The Messenger of Allah (may peace he upon him) said: Yes; he would be in the most shallow part of the Fire: and but for me he would have been in the lowest part of Hell.

Book 1, Number 0409:

Abdullah b. al-Harith reported: I heard Abbas say: I said: Messenger of Allah, verily Abu Talib defended you and helped you; would it be beneficial for him? He (the Holy Prophet) said: Yes; I found him in the lowest part of the Fire and I brought him to the shallow part.

Book 1, Number 0410:

This hadith is narrated from the Apostle (may peace be upon him) like one narrated by Abu 'Uwana on the authority of the chain of transmitters like Muhammad b. Hatim, Yahya b. Sa'id, Abu Sufyan, 'Abbas b. 'Abd al-Muttalib and others.

Book 1, Number 0411:

Abu Sa'id al-Khudri reported: A mention was made of his uncle Abu Talib before the Messenger of Allah (may peace be upon him) He said: My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.

Book 1, Number 0412:

Abu Sa'id al-Khudri reported: Verily, the Messenger of Allah (may peace be upon him) said: The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes.

Book 1, Number 0413:

Ibn 'Abbas reported: The Prophet (may peace be upon him) said: Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain.

Book 1, Number 0414:

Nu'man b. Bashir was delivering an address and saying: I heard the Messenger of Allah (may peace be upon him) say: the least suffering for the inhabitants of Hell on the Day of Resurrection would be for the man under whose soles would be placed two embers and his brain would boil on account of them.

Book 1, Number 0415:

Nu'man b. Bashir reported: The Messenger of Allah (may peace be upon him) said: Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes and two laces of Fire (on his feet), and with these would boil his brain as boils the cooking vessel, and he would think that he would not see anyone in a more grievous torment than him, whereas he would be in the least torment.

Chapter 89: PROOF IN SUPPORT OF THE FACT THAT HE WHO DIED IN UNBELIEF HIS DEED WOULD NOT BE OF ANY AVAIL TO HIM

Book 1, Number 0416:

'A'isha reported: I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.

Chapter 90: FRIENDSHIP WITH BELIEVERS AND DISSOCIATION WITH NON-BELIEVERS AND SEVERANCE FROM THEM

Book 1, Number 0417:

'Amr b. 'As reported: I heard it from the Messenger of Allah (may peace be upon him) quite audibly and not secretly: Behold! the posterity of my fathers, that is, so and so, are not my friends. Verily Allah and the pious believers are my friends.

Chapter 91: THE ADMITTANCE INTO PARADISE OF A GROUP OF MUSLIMS WITHOUT RENDERING ANY ACCOUNT AND SUFFERING PUNISHMENT (TORMENT)

Book 1, Number 0418:

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) said: Seventy thousand (persons) of my Ummah would enter Paradise without rendering an account. Upon this a person said: Messenger of Allah. pray to Allah that He make me one of them. He (the Holy Prophet) said: O Allah! make him one of them. Then another stood up and said: Messenger of Allah, pray to Allah that He make me one of them. He (the Holy Prophet) said: 'Ukkasha has preceded you in this matter.

Book 1, Number 0419:

Muhammad b. Ziyad reported: I heard Abu Huraira narrate this: I heard it from the Messenger of Allah (may peace be upon him) saying a hadith like one narrated by al-Rabi'.

Book 1, Number 0420:

Abu Huraira reported: I heard it from the Messenger of Allah (may peace be upon him) saying: A group of my Ummah consisting of seventy thousand persons would enter Paradise; their faces would be as bright as the brightness of the full moon. Abd Huraira said: 'Ukkasha b. Mihsan al-Asadi then stood up wrapping the blanket around him and said: Messenger of Allah, supplicate (before) Allah that He should make me one among them. Upon this the Messenger of Allah (may peace be upon him) said: O Allah, make him among them. Then stood up a man from the Ansa and said: Messenger of Allah, pray to Allah that He should make me one among them. The Messenger of Allah (may peace be upon him) said: 'Ukkasha has preceded you in this matter.

Book 1, Number 0421:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whom faces would be bright like the moon.

Book 1, Number 0422:

It is reported on the authority of 'Imran that the Apostle of Allah (may peace be upon him) said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He (the Holy Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord, 'Ukkasha then stood up and said: Supplicate (before) Allah that He should make me one among them. He (the Holy Prophet) said: Thou art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He should make me one among them. He (the Holy Prophet said: 'Ukkasha has preceded you (in this matter).

Book 1, Number 0423:

'Imran b. Husain reported: Verily the Messenger of Allah (may peace be upon him) said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Holy Prophet) said: Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practise charm, not take omens, nor do they cauterise, but they repose their trust in their Lord.

Book 1, Number 0424:

Abu Hazim narrated it on the authority of Ibn Sa'd that the Messenger of Allah (may peace be upon him) said: Seventy thousand persons or seven hundred thousand persons (Abu Hazim does not remember the exact number) would enter Paradise holding and supporting one another, and the first among them would not enter till the last among them would enter (therein) ; (they would enter simultaneously) and their faces would be bright like the full moon.

Book 1, Number 0425:

Husain b. 'Abd al-Rahman reported: I was with Sa'id b. Jubair when he said: Who amongst you saw a star shooting last night? I said: It was I; then I said: I was in fact not (busy) in prayer, but was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star). He said: Then what did you do? I said: I practised charm. He said: What urged you to do this? I said: (I did this according to the implied suggestion) of the hadith which al-Shu'ba narrated. He said: What did al-Shu'ba narrate to you? I said: Buraida b. Husaib al-Aslami narrated to us. The charm is of no avail except in case of the (evil influence) of an eye or the sting of a scorpion. He said: He who acted

according to what he had heard (from the Holy Prophet) acted rightly, but Ibn 'Abbas narrated to us from the Apostle of Allah (may peace be upon him) that he said: There were brought before me the peoples and I saw an apostle and a small group (of his followers) along with him, another (apostle) and one or two persons (along with him) and (still another) apostle having no one with him. When a very large group was brought to me I conceived as if it were my Ummah. Then it was said to me: It is Moses and his people. You should look at the horizon, and I saw a very huge group. It was again said to me: See the other side of the horizon, and there was (also) a very huge group. It was said to me: This is your Ummah, and amongst them there were seventy thousand persons who would be made to enter Paradise without rendering any account and without (suffering) any torment. He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without rendering any account and without (suffering) any torment. Some of them said: They may be those who (have had the good fortune of living) in the company of the Messenger of Allah (may peace be upon him) and some of them said: They be those who were born in Islam and did not associate anything with Allah. Some people mentioned other things. Thereupon came forth the Messenger of Allah (may peace be upon him) before them and he said: What was that which you were talking about? They informed him. He said: They are those persons who neither practise charm, nor ask others to practise it, nor do they take omens, and repose their trust in their Lord. Upon this 'Ukkasha b. Mihsan stood up and said: Supplicate for me that He should make me one among them. Upon this he (Messenger of Allah) said: Thou are one among them. Then another man stood up and said: Supplicate before Allah that He should make me one among them. Upon this he said: 'Ukkisha has preceded you.

Book 1, Number 0426:

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) said: Peoples would be presented to me (on the Day of Resurrection), and then the remaining part of the hadith was narrated like the one transmitted by Hushaim, but he made no mention of the first portion.

Chapter 92: THIS UMMAH (UMMAH OF ISLAM) WOULD CONSTITUTE HALF OF THE INHABITANTS OF PARADISE

Book 1, Number 0427:

Abdullah b. Mas'ud reported: The Messenger of Allah (may peace be upon him) addressing us said: Aren't you pleased that you should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord, i. e. we called aloud Allah-o Akbar, Allah is the Greatest). He, then, again said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? He (the narrator) said: We glorified (our Lord) and he (the Holy Prophet) then again said: I hope that you would constitute half of the inhabitants of Paradise and I shall explain to you its (reason). The believers among the unbelievers would not be more than a white hair on (the body of a) black ox or a black hair on (the body of a) white ox.

Book 1, Number 0428:

'Abdullah (b. Mas'ud) reported: We, about forty men, were with the Messenger of Allah (may peace be upon him) in a camp when he said: Aren't you pleased that they should constitute one-fourth of the inhabitants of Paradise? He (the narrator) said: Yes. He (the Holy Prophet) again said: Aren't you pleased that you should constitute one-third of the inhabitants of Paradise? They said: Yes. Upon this he again said: By Him in Whose Hand is my life, I hope that you would constitute one-half of the inhabitants of Paradise and the reason is that no one would be admitted into Paradise but a believer and you are no more among the polytheists than as a white hair on the skin of a black ox or a black hair on the skin of a red ox.

Book 1, Number 0429:

Abdullah b Mas'ud reported: The Messenger of Allah (may peace be upon him) addressed us and then supported his back (by reclining) against a leather tent and said: Behold, no one but a believing person would enter Paradise. O Allah, (see) have I conveyed (it not)? 0 Allah, be witness (to it that I have conveyed it). (Then addressing the companions) he said: Don't you like that you should constitute one-fourth of the inhabitants of Paradise? We said: Yes, Messenger of Allah. He again said: Don't you like that you should constitute one-third of the inhabitants of Paradise? They said: Yes, Messenger of

Allah. He said: I hope that you would constitute one- half of the inhabitants of Paradise and you would be among the peoples of the world, like a black hair on (the body of) a white ox or like a white hair on the body of a black ox.

Book 1, Number 0430:

Abu Sa'id reported: The Messenger of Allah (may peace be upon him) said: Allah, the High and Glorious, would say: O Adam I and he would say: At Thy service, at thy beck and call, O Lord, and the good is in Thy Hand. Allah would say: Bring forth the group of (the denizens of) Fire. He (Adam) would say: Who are the denizens of Hell? It would be said: They are out of every thousand nine hundred and ninety-nine. He (the Holy Prophet) said: It is at this juncture that every child would become white-haired and every pregnant woman would abort and you would see people in a state of intoxication, and they would not be in fact intoxicated but grievous will be the torment of Allah. He (the narrator) said: This had a very depressing effect upon them (upon the companions of the Holy Prophet) and they said: Messenger of Allah, who amongst us would be (that unfortunate) person (who would be doomed to Hell)? He said: Good tidings for you, Yajuj Majuj would be those thousands (who would be the denizens of Hell) and a person (selected for Paradise) would be amongst you. He (the narrator) further reported that he (the Messenger of Allah) again said: By Him in Whose Hand is thy life, I hope that you would constitute one-fourth of the inhabitants of Paradise. We extolled Allah and we glorified (Him). He (the Holy Prophet) again said: BY Him in Whose Hand is my life, I wish you would constitute one-third of the inhabitants of Paradise. We extolled Allah and Glorified (Him). He (the Holy Prophet) again said: By Him in Whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise. Your likeness among the people is the likeness of a white hair on the skin of a black ox or a strip on the foreleg of an ass.

Book 1, Number 0431:

The same hadith has been narrated from A'mash on the authority of the same chain of transmitters with the exception of these words: You would be no more among men (on the Day of Resurrection) but like a white hair on (the body of) a black ox, or like a black hair on (the body of) a white ox, and he made no mention of: a strip on the foreleg of an ass.

EPILOGUE

Before we close the" Kitab-ul-Iman," it seems necessary to bring a few facts before our readers. This book deals with the beliefs, i. e. those unseen realities which we have a strong yearning to comprehend, but which elude the grasp of our senses.

Every person, who is endowed with consciousness, is instinctively impelled to know whence he came and where he would return. What would become of him after crossing the bar of life? Is the short span of this wordly life the culmination of all his hopes and desires and nothing remains after it? These are the questions which agitate the mind of every man, whether he is a believer or a non-believer, whether he is a monotheist or a polytheist or an atheist. We cannot silence the echoes of our souls by simply saying that nothing can be said with certainty about them. The mind yearns for definite and satisfactory answers to all of them. That is what is embedded in our very nature and so long as we are human beings we cannot afford to ignore them. We approach scientists for the solution of these spiritual problems of ours which have a direct bearing on our social life, but scientists have no definite answers to give since they are concerned only with observable facts, that is to say, the optically present source of sensation, which forms only a fraction of man's life and the vast sea of" unseen world" lies hidden before them. That is the reason why even a scientist has to fall back upon chance-a very imortant admission as to the limits of the so-called scientific knowledge and the possibility of another knowledge unknown to science and altogether different from that with the help of which we observe physical phenomena and their laws.

Moreover, the scientific method cannot help us solve the problem of" whence" and" whither". There is always an urge in our hearts to peep across this life hemmed in by space and time and find out our ultimate destiny. Since science deals with" actual," with what is here and now, particularly what can be comprehended with the helpof senses, there is inherent in science a natural tendency to assure that man, too, like inanimate matter, is a bubble that bursts and a vision that fades. If we take this view of man, which is the inevitable conclusion of the so-called" scientific inquiry," the whole of human life

in which man plays such a prominent role becomes a meaningless riddle, for he is denied the existence of spiritual yearning in him which is nothing but a sort of cruel joke with man." Life," says Dr Muhammad Iqbal (Reconstruction of Religious Thought in Islam, pp 50-1)," with its intense feeling of spontaneity constitutes a centre of indetermination, and thus falls outside, the domain of necessity... The biologist who seeks a mechanical explanation of life is led to do so because he confines his study to the lower forms of life whose behaviour discloses resemblances to mechanical action. If he studies life as manifested in himself, i. e., his own mind freely choosing, rejecting, reflecting, surveying the past and the present, and dynarnically imagining the future. he is sure to be convinced of the inadequacy of his mechancal concepts."

The observable facts or, in other words, the physical entities form only a part of the Reality. On how to know and comprehend the other parts which concern us more intimately than the physical entities. science has nothing definite to say except a meaningful silence which betrays its natural limitation in solving these vital problems of life.

Psychology, too, is inherently incompetent to comprehend the unseen Realities of the universe. Life, as we all know. is a great mystery everrin its biological aspects; how mysterious it is in its spiritual and moral aspects, we cannot imagine. Psychology has been-able to grope in the darkness of unconscious and, ub-conscious chambers and has not been able to bring into light the secrets of the human soul." Psychology," says Waiter Leibrecht (Religion and Culture, p. 33)," can show us what man is not. It cannot tell us what man, each one of us, is. The legitimate aim of psychology is the negative, the removal of distortions and illusions, but not the positive, the full and complete knowledge of human being." The fact is that human knowledge and intellect, in spite of their boastful claims, are by nature so much handicapped that they, unaided by revelation, cannot in any way comprehend the unseen Realities. What the intellect at the most can do is to transform the sense-data into conceptual forms, but it has to depend ultimately upon experience and is, therefore, subjected to the same limitations to which the knowledge of pysical sciences is subjected." The intellect," say Ibn Khaldun, is a correct scale. Its indications are completely certain and in no way wrong. However, the intellect should not be used to weigh such matters as the oneness of God, the Hereafter, the truth of prophecy, the real character of Divine Attributes, or anything else that lies beyond the level of the intellect. That would mean to aspire for the impossible. One might compare it with a man who sees a scale in which gold is being weighed, and wants to weigh mountains in it. This (the fact that it is impossible) does not prove that the indications of the scale are not true (when it is used for its proper purpose). However, there is a limit at which intellect must stop. It cannot go beyond its own level" (The Muqaddimah, translated by Franz Rosenthal, Vol. III. p. 38). What a man in the cold regions of an arid intellectualism can, at his best, infer is only the existence of a Prime Cause, but to far as His Attributes, His will, His behaviour with humanity and His Creation, and our relation with Him are concerned. Intellect has nothing positive to say. It is at this stage that man instinctively feels the need of an agency which shoure provide him authentic information about unseen rmuties of life. This agencv is known as Prophethoud. The Great Lord, Who has provided man with materiaf resources for the satisfaction of his macerial needs, has also made suitable arrangements to acquaint us fully with the Unseen Realities which our souls yearn to know. This knowledge of the Unseen is vouchsafed to us through His trusted Messengers (prophets). This is an immense savour from our Lord, immeasurably more valuable then the material resources for, without it, human souls would have suffered the pangs of privation and would have ultimately died. The Qur'an says:

All praise is due to Allah. Who guided us to this. And we would not have found the way if Allah had not guided us. Certainly the Messengers of our Lord brought the Truth (vii. 43).

Just as the information of the Holy Prophet pertaining to our worldly life is perfectly correct judged by any standard, in the same way his revelations concerning the Unseen. e. g. the Day of Resurrection, Paradise and Hell, will also be perfectly true. because he As Amin. the Truthful. We should, however, bear in mind that since we are living in a world of senses it is, therefore, through sensory experiences that we comprehend it. A man's mind is so much hemmed in by space and time and his vision is so much limited by the material aspects of his life that it is only through material concepts that his mind is led to the knowledge of the Unseen. That is the reason why one can easily find frequent use of

metaphors and similes in the language of the Holy Prophet as be explained the Unseen Realities of existence. These are not myths, but the Great undeniable Truths which our souls yearn to know, affirm and believe. but which our own intelligence fails to comprehend.

Book 2: The Book of Purification (Kitab Al-Taharah)

INTRODUCTION

We have read in the first Book that the love of Allah is the highest aim of a true believer. It is for the achievement of this single end that he affirms his faith in Him by renouncing all other types of godhood.

The love of God is not something inert or lifeless; it is dynamic in the sense that it calls for a complete change in the life of man: change in his thoughts and ideas and change in his conduct and behaviour. One who claims to be a believer in Allah has to make a good deal of effort with a view to pleasing his: lord. He has to purify his soul from all evil thoughts and fancies so that the love of God should reside in it. Unless the soul is purged of all impurities one cannot achieve salvation. This is known as Tahdrah in Islam, and it is the foundation-stone of Imin. This high objective of the purification of the soul requires intentional and deliberate efforts and a good deal of sacrifice on the part of man, and the most elementary stage in this sacred path is the cleanliness of body.

By enjoining cleanliness of body upon man Islam awakens him to the realisation of the fact that when impurities on the body of a man produce such unhealtby effects on his physical being and corrode his mental health, how miserable his life would be when his soul is polluted with impurities. The process of the purification of the soul should, therefore, start with the purification of the body.

Chapter 1: MERIT OF WUDU'

Book 2, Number 0432:

Abu Malik at-Ash'ari reported: The Messenger of Allah (may peace be upon him) said: Cleanliness is half of faith and al-Hamdu Liliah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Liliah (Praise be to Allah) fill upwhat is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.

Chapter 2: PURIFICATION IS ESSENTIAL FOR PRAYER

Book 2, Number 0433:

Mus'ab b. Sa'd reported: 'Abdullah son of Umar came to Ibn'Amir in order to inquire after his health as he was ailing. He said Ibn 'Umar, why don't you prayto Allah for me? He said: I heard of Allah's Messenger (may peace be upon him) say: Neither the prayer is accepted without parification nor is charity accepted out of the ill-gotten (wealth), and thou wert the (governor) of Basra.

Book 2, Number 0434:

A hadith like this is narrated from the Apostle (may peace be upon him) with the same chain of transmitters by Muhammad b. Muthanna, Ibn Bashshar, Muhammad b. Ja'far, Shu'ba.

Book 2, Number 0435:

Hammam b. Munabbih who is the brother of Wahb b. Munabbih. said: This is what has been transmitted to us by Abu Huraira from Muhammad, the Messenger of Allah (may peace be upon him) and then narrated a hadith out of them and observed that the Messenger of Allah (may peace be upon him) said: The prayer of none amongst you would be accepted in a state of impurity till he performs ablution.

Chapter 3: HOW TO PERFORM ABLUTION

Book 2, Number 0436:

Humran, the freed slave of 'Uthman, said: Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (may peace be upon him) perform ablution like this ablution of mine. Then the Messenger of Allah (may peace be upon him) said: He who performs ablution like this ablution of mine and then

stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated. Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer.

Book 2, Number 0437:

Humran, the freed slave of 'Uthman said: I saw Uthman call for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose. Then he washed his face three times and his hands up to the elbow three times; then wiped his head, then washed his feet three times. Then he said that the Messenger of Allah (may peace be upon him) had said: He who performed ablution like this ablution of mine and offered two raklahs of prayer without allowing his thoughts to be distracted, all his previous sins would be expiated.

Chapter 4: THE MERIT OF WUDU AND THAT OF PRAYER AFTER IT

Book 2, Number 0438:

Humran. the freed slave of 'Uthman. said: I heard from 'Uthman b. 'Affan and he was in the courtyard of the mosque, when the Mu'adhdhin (announcer of the prayer) came to him at the time of afternoon prayer. So the ('Uthman) called for the ablution water and performed ablution and then said: By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you. I heard Allah's Messenger (may peace be upon him) say: If a Muslim performs ablution and does it well and offers prayer, all his (sins) daring the period from one prayer to another would be pardoned by Allah.

Book 2, Number 0439:

This hadith is also narrated on the authority with the same chain of transmitters and in the hadith of Abu Usama the words are:" He who performed the ablution well and then offered the obligatory prayer."

Book 2, Number 0440:

Humran reported when 'Uthman performed ablution he said: By Allah, I am narrating to you a hadith had there not been this verse in the Book of Allah. I would not have narrated it to you. Verily I heard the Messenger of Allah (may peace be upon him) say: Not a person is there who performed ablution, and did it well, then offered prayer, but his sins (which he committed) were not pardoned between the prayer that he offered and the next one. 'Urwa said: The verse is this:" Those who suppress the clear proofs and the guidance which We have sent down"... to His words:" the Cursers" (ii. 15).

Book 2, Number 0441:

'Amr b Sa'id b al-As reported: I was, with Uthman that he called for ablution water and said: I heard Allah's Messenger (may peace be upon him) say: When the time for a prescribed prayer comees, if any Muslim perform ablution well and offers his prayer) with humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin; and this applies to for all times.

Book 2, Number 0442:

Humran, the freed slave of 'Uthman reported: I brought for Uthman b. 'Affan the ablution water. He performed ablution and then said: Verily the people narrate from the Messenger of Allah (may peace be upon him) a hadith. I do not know what these are. but (I know this fact) that I saw the Messenger of Allah (may peace be upon him) perform ablution like this ablution of mine and then he said: He who performed ablution like this, all his previous sins would be expiated and his prayer and going towards the mosque would have an extra reward. In the tradition narrated by Ibn 'Abda (the words are):" I came to Uthman and he performed ablution."

Book 2, Number 0443:

Abu Anas reported that Uthman performed ablution at Maqi'aid and said: Should I not show you the ablution performed by Allah's Messenger (may peace be upon him)? And he then washed (the different parts of the body) three times. 4" Qutaiba has added in his narration the words:" There were with him (with Uthman) Companions of Allah's Messenger (may peace be upon him)."

Book 2, Number 0444:

Humran b. Abin reported: I used to fetch water for 'Uthman for his purification. Never was there a day that he did not take a bath with a small quantity of water. And Uthman said: The Messenger of Allah (may peace be upon him) at the time of our returning from our prayer told us (certain things pertaining to purification). Mis'ar said: I find that it was afternoon prayer. He said: I do not know whether I should tell you a thing or keep quiet. We said: Messenger of Allah, tell us if it is good and if it is otherwise, Allah and His Apostle know better. Upon this he said: A Muslim who purifies (himself) and completes purification as enjoined upon him by Allah and then offers the prayers, that will be expiatious (of his sins he committed) between these (prayers).

Book 2, Number 0445:

Jami' b. Shaddad reported: I heard Humran b. Aban narrate to Abu Burda in this very mosque during the governorship of Bishr that 'Uthman b. Alfan said: The Messenger of Allah (may peace be upon him) observed: He who completed ablution as Allah, the Exalted, enjoined upon him, his obligatory prayers would be explatious (for his minor sins that he would commit) during (the interval) between them. This hadith is transmitted by Ibn Mu'adh, and in the hadith narrated by Ghundar, the words" during the governorship of Bishr" are omitted and there is no mention of the obligatory prayers.

Book 2, Number 0446:

Humran, the freed slave of Uthman reported: One day Uthman b. Affan performed the ablution well, and then said: I saw Allah's Messenger (may peace be upon him) perform ablution, the best ablution, and then observed: He who performed ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated.

Book 2, Number 0447:

Humran, the freed slave of 'Uthman b. 'Affan, reported on the authority of 'Uthman b. 'Affan that he heard Allah's Messenger (may peace be upon him) say: He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins.

Book 2, Number 0448:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed.

Book 2, Number 0449:

Abu Huraira reported that the Messenger of Allah (way peace be upon him) said: Five prayers and one Friday prayer to (the next) Friday prayer are expiatious (for the sins committed in the intervals) between them.

Book 2, Number 0450:

Abu Huraira reported: Verily the Messenger of Allah (may peace be upon him) said: Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiatious for the (sins) committed in between (their intervals) provided one shuns the major sins.

Book 2, Number 0451:

'Uqba b. 'Amir reported: We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger (may peace be upon him) stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two rak'ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him. I said: What a fine thing is this! And a narrator who was before me said: The first was better than even this. When I cast a glance, I saw that it was 'Umair who said: I see that you have just come and observed: If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.

Book 2, Number 0452:

Uqba b. 'Amir al-Juhani reported: Verily the Messenger of Allah (may peace be upon him) said and then narrated (the hadith) like one (mentioned above) except (this) that he said: He who performed

ablution and said: I testify that there is no god but Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger.

Book 2, Number 0453:

'Abdullah b. Zaid b. 'Asim al-Ansari, who was a Companion (of the Holy Prophet), reported: It was said to him (by people): Perform for us the ablution (as it was performed) by the Messenger of Allah (way peace be upon him). He ('Abdullah b. Zaid) called for a vessel (of water), and poured water from it on his hands and washed them three times. Then he inserted his hand (in the vessel) and brought it (water) out, rinsed his mouth and snuffed up water from the palm of one hand doing that three times, He again inserted his hand and brought it out and washed his face three times, then inserted his hand and brought it out and washed each arm up to the elbow twice, then inserted his hand and brought it out and wiped his head both front and back with his hands. He then washed his feet up to the ankles, and then said: This is how God's Messenger (peace be upon him) performed ablution.

Book 2, Number 0454:

This hadith is narrated by Amr b. Yahya with the same chain of transmitters, but there is no mention of ankles.

Book 2, Number 0455:

Malik b. Anas narrated it from 'Amr b. Yahya with the same chain of transmitters, transmitters and mentioned the rinsing (of mouth) and snuffing (of water into the nostrils) three times, but he did not mention" from one palm," and made this addition: He moved them (his hands) for wiping to the front of his head and then the nape of his neck, then bringing them back till he reached the place from which he had begun, after which he washed his feet.

Book 2, Number 0456:

Babz reported: This hadith has been narrated by Wuwb on the authority of 'Amr b. Yahyi with the same chain of transmitters and it has been mentioned therein: He rinsed his mouth. snuffed up water in nostrils and cleaned the nose with three handfuls and wiped his head moving (his hand) in front and then back once. Bahz said: Wuhaib narrated this hadith to me and Wuhaib said: Amr b. Yahya narrated to me this hadith twice.

Book 2, Number 0457:

'Abdullah b. Zaid b. 'Asim al-Mazini reported: He saw Allah's Messenger (may peace be upon him) perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.

Chapter 5: WHILE CLEANING THE NOSE AND USING OF PEBBLES IN TOILET, THE ODD NUMBER IS PREFERABLE

Book 2, Number 0458:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: When anyone wipes himself with pebbles (after answering the call of nature) he must make use of an odd number and when any one of you performs ablution he must snuff in his nose water and then clean it.

Book 2, Number 0459:

Hammam b. Munabbih reported: This is what Abu Huraira transmitted to us from Muhammad, the Messenger of Allah (may peace be upon him), and he mentioned a number of a hadith, of which this is one: that the Messenger of Allah (may peace be upon him) said: When anyone amongst you (performs ablution) he must snuff his nostrils with water and then clean them.

Book 2, Number 0460:

Abu Huraira reported: The Messenger of Allah (way peace he upon him) said: When anyone performs ablution he must clean his nose and when anyone wipes himself with pebbles (after answering the call of nature) he must do that odd number of times.

Book 2, Number 0461:

It has been transmitted by Abu Huraira and Abu Sa'id al-Khudri (both of them the reputed Companions of the Holy Prophet) that the Messenger of Allah (may peace be upon him) said like that.

Book 2, Number 0462:

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said. When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose.

Book 2, Number 0463:

Jabir b. 'Abdullah reported that he heard the Messenger of Allah (may peace be upon him) say: When anyone wipes himself with pebbles (after answering the call of nature) he should do this odd number of times.

Chapter 6: THE WASHING OF FEET PROPERLY IS AN INTEGRAL PART OF WUDU

Book 2, Number 0464:

Salim, the freed slave of Shaddad, said: I came to 'A'isha, the wife of the Holy Prophet (may peace be upon him), on the day when Sa'db. Abi Waqqas died. 'Abd al-Rahman b. Abu Bakr also came there and he performed ablution in her presence. She (Hadrat 'A'isha) said: Abd al-Rahman, complete the ablution as I heard the Allah's Messenger (may peace be upon him) say: Woe to the heels because of hell-fire.

Book 2, Number 0465:

Abdullah, the freed slave of Shahddad, came to 'A'isha and transmitted from her a hadith like this (which she narrated) from the Holy Prophet (may peace be upon him).

Book 2, Number 0466:

Salim, the freed slave of Mahri, reported: I and 'Abd al-Rahman b. Abu Bakr went out (in order to join) the funeral procession of Sa'd b. Abi Waqqas and passed by the door of the residence of 'A'isha, and then he transmitted a hadith like this from her who (narrated it) from the Holy Prophet (may peace be upon him).

Book 2, Number 0467:

Salim, the freed slave of Shaddad b. al-Had said: I was in the presence of 'A'isha, and then narrated on her authority a hadith like this from the Holy Prophet (way peace be upon him).

Book 2, Number 0468:

'Abdullah b. 'Amr reported: We returned from Mecca to Medina with the Messenger of Allah (may peace be upon him), and when we came to some water on the way, some of the people were in a hurry at the time of the afternoon prayer and performed ablution hurriedly; and when we reached them, their heels were dry, no water had touched them. The Prophet (may peace be upon him) said: Woe to (dry) heels, because of Hell-fire. Make your ablution thorough.

Book 2, Number 0469:

In the hadith transmitted by Shu'ba these words are not there:" Complete the Wudu," and there is the name of Abu Yahya al-A'raj (a narrator).

Book 2, Number 0470:

'Abdullah b. Amr reported: The Messenger of Allah (may peace be upon him) lagged behind us on a journey. We travelled (back) and be took him; and then came the time of the afternoon prayer, and as we were going to wipe our feet he (the Holy Prophet) called out: Woe to the heels because of Hell-fire.

Book 2, Number 0471:

Abu Huraira reported: Allah's Apostle (may peace be upon him) saw a man who did not wash his heel and he remarked: Woe to the heels because of hell-fire.

Book 2, Number 0472:

Abu Huraira reported: He saw people perform ablution with the help of a water jar and he said: Complete the Wudu for i heard Abu al-Qasim (may peace be upon him) say: Woe to the hamstrings because of hell-fire.

Book 2, Number 0473:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Woe to the heels because of hell-fire.

Chapter 7: IT IS OBLIGATORY TO WASH ALL PARTS OF THE BODY NECESSARY FOR PURIFICATION

Book 2, Number 0474:

Jabir reported: 'Umar b. Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (may peace be upon him) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer.

Chapter 8: PURGING OF SINS WITH ABLUTION WATER

Book 2, Number 0475:

Abu Huraira reported: Allah's Messenger (may peace be upon him) said: When a bondsman-a Muslim or a believer-washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.

Book 2, Number 0476:

Uthman b. 'Affan reported: The Messenger of Allah (way peace be upon him) said: He who performed ablution well, his sins would come out from his body, even coming out from under his nails.

Chapter 9: IT IS COMMENDABLE TO INCLUDE FOREHEAD IN WASHING THE FACE AND ELBOW AND ANKLE IN WASHING THE HANDS AND FEET, WHILE PERFORMING ABLUTION

Book 2, Number 0477:

Nu'aim b. 'Abdullah al-Mujmir reported: I saw Abu Huraira perform ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm. He then wiped his head. He then washed his right foot including his shank, and then washed his left foot including shank, and then said: This is how I saw Allah's Messenger (may peace be upon him) perform his ablution. And (Abu Huraira) added that the Messenger of Allah (may peace be upon him) had observed: You shall have your faces hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs.

Book 2, Number 0478:

Nu'aim b. 'Abdallah reported: He saw Abu Huraira perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks and then said: I heard Allah's Messenger (may peace be upon him) say: My people would come with bright faces and bright hands and feet on account of the marks of ablution, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so.

Book 2, Number 0479:

Abu Huraira reported: Verily Allah's Messenger (may peace be upon him) said: My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognise us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution.

Book 2, Number 0480:

Abu Huraira reported the Messenger of Allah (may peace be upon him) said: My people would come to me on the Cistern and I would drive away persons (from it) just as a person drives away other people's camels from his camels. They (the hearers) said: Apostle of Allah, would you recognize us? He replied: Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution. A group among you would be prevented from coming to me, and they would not meet me, and I would say: O my Lord, they are my companions. Upon this an angel would reply to me saying: Do you know what these people did after you.

Book 2, Number 0481:

Hudhaifa reported: The Messenger of Allah (may peace be upon him) said: My Cistern is bigger than the space between Aila and Aden. By Him in Whose Hand is my life, I will drive away persons (from it) just as a person drives away unknown camels from his cistern. They (the companions) said: Messenger of Allab, would you recognise us? He said: Yes, you would come to me with white faces, and white hands and feet on account of the traces of ablution. None but you would have (this mark).
Book 2, Number 0482:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) came to the graveyard and said: Peace be upon you! the abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers. They (the hearers) said: Arn't we your brothers-Messenger of Allah? He said: You are my companions, and our brothers are those who have, so far, not come into the world. They said: Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? He said: Supposing a man had horses with white blazes on fore- heads and legs among horses which were all black, tell me, would he not recognise his own horses? They said: Certainly. Messenger of Allah. He said: They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out. Come. come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off.
Book 2, Number 0483:
Abu Huraira reported: The Messenger of Allah (may peace The upon him) went out to the graveyard and said: Peace be upon you, the abode of the believing people. and If Allah so wills we shall join you.... (and so on and so forth) like the hadith narrated by Isma'il b. Ja'far except the words of Malik: Then some persons would be driven away from my Cistern.
Book 2, Number 0484:
Abu Hazim reported: I was (standing) behind Abu Huraira and he was performing the ablution for prayer. He extended the (washing) of his hand that it went up to his armpit. I said to him: O Abu Huraira, what is this ablution? He said: O of the tribe of Faruukh, you are here; if I knew that you were here, I would have never performed ablution like this; I have heard my Friend (may peace be upon him) say. In a believer adornment would reach the places where ablution reaches.
Book 2, Number 0485:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Should I not suggest to you that by which Allah obliterates the sins and elevates the ranks (of a man). They (the hearers) said: Yes, Messenger of Allah. He said: Performing the ablution thoroughly despite odds, tranverside of more paces towards the mosque, and waiting for the next prayer after observing a prayer, and that is mindfulness.
Book 2, Number 0486:
This hadith has been narrated on the authority of Ali' b. 'Abd al-Rahman with the same chain of transmitters and there is no mention of the word of al-Ribat in the hadith transmitted by Shu'ba and in the badith narrated by Malik" Ribat" has been mentioned twice. This is the" Ribat" for you, this is the" Ribat" for you.
Chapter 10: PERTAINING TO TOOTH-STICK (brushing the teeth)
Book 2, Number 0487:
Abu Huraira reported: The Apostle (may peace be upon him) said: Were it not that I might over-burden the believers-and in the hadith transmitted by Zuhair" people" -I would have ordered them to use toothstick at every time of prayer.
Book 2, Number 0488:
Miqdam b. Shuraih narrated it from his father who said: I asked A'isha what Allah's Apostle (may peace be upon him) did first when he entered his house, and she replied: He used tooth-stick (first of all).
Book 2, Number 0489:
'A'isha reported: Whenever Allah's Messenger (may peace be upon him) entered his house, he used tooth-stick first of all.
Book 2, Number 0490:

Abu Musa reported: I went to the Apostle (may peace be upon him) and found one end of the tooth-stick upon his tongue (i. e. he was rinsing his mouth).
Book 2, Number 0491:
Huddaifa reported: Whenever the Messenger of Allah (may peace be upon him) got up for Tahajjud prayer, he cleansed his mouth with the tooth-stick.
Book 2, Number 0492:
This hadith is reported from Hudaifa by another chain of transmitters. Whenever he (the Holy Prophet) got up in the night, they (the transmitters) have not mentioned the words: for offering Tahajjud prayer.
Book 2, Number 0493:
(493) Hudaifa reported: Whenever he (the Holy Prophet) got up for prayer during the night, he cleansed his mouth with the tooth-stick.
Book 2, Number 0494:
Ibn 'Abbas reported that he spent a night at the house of the Apostle of Allah (may peace be upon him), The Apostle of Allah (way peace be upon him) got up for prayer in the latter part of the night. He went out and looked towards the sky and then recited this verse (190th) of AI-i-'Imran:" Verily in the creation of the heavens and the earth and the alternation of night and day." up to the (words)" save us from the torment of Hell." He then returned to his house, used the tooth-stick, performed the ablution, and then got up and offered the prayer. He than lay down on the bed. and again got up and went out and looked towards the sky and recited this verse (mentioned above), then returned, used the tooth-stick, performed ablution and again offered the prayer.

Chapter 11: CHARACTERISTICS OF FITRA
Book 2, Number 0495:
Abu Huraira reported: Five are the acts quite akin to the Fitra, or five are the acts of Fitra: circumcision, shaving the pubes, cutting the nails, plucking the hair under the armpits and clipping the moustache.
Book 2, Number 0496:
Abu Huraira reported: Five are the acts of fitra: circumcision, removing the pubes, clipping the moustache, cutting the nails, plucking the hair under the armpits.
Book 2, Number 0497:
Anas reported: A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights.
Book 2, Number 0498:
Ibn Umar said: The Apostle of Allah (may peace be upon him) said: Trim closely the moustache, and let the beard grow.
Book 2, Number 0499:
Ibn Umar said: The Apostle of Allah (may peace be upon him) ordered us to trim the moustache closely and spare the beard.
Book 2, Number 0500:
Ibn Umar said: The Messenger of Allah (may peace be opon him) said: Act against the polytheists, trim closely the moustache and grow beard.
Book 2, Number 0501:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.
Book 2, Number 0502:
'A'isha reported: The Messenger of Allah (may peace be npon him) said: Ten are the acts according to fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

Book 2, Number 0503:
This hadith has been narrated by Mus'ab b. Shaiba with the same chain of transmitters except for these words:" His father said: I forgot the tenth one."
Chapter 12: HOW TO CLEANSE ONESELF AFTER RELIEVING ONESELF
Book 2, Number 0504:
Salman reported that it was said to him: Your Apostle (may peace be upon him) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone.
Book 2, Number 0505:
Salman said that (one among) the polytheists remarked: I see that your friend even teaches you about the excrement. He replied; Yes, he has in fact forbidden us that anyone amongst us should cleanse himself with his right hand, or face the Qibla. He has forbidden the use of dung or bone for it, and he has also instructed us not to use less than three pebbles (for this purpose).
Book 2, Number 0506:
Jabir reported: The Messenger of Allah (may peace be upon him) forbade the use of bone or the droppings of camels for wiping (after excretion).
Book 2, Number 0507:
Abu Ayyub reported: The Apostle of Allah (may peace be upon him) said: Whenever you go to the desert, neither turn your face nor turn your back towards the Qibla while answering the call of nature, but face towards the east or the west. Abu Ayyub said: When we came to Syria we found that the latrines already built there were facing towards the Qibla. We turned our faces away from them and begged forgiveness of the Lord. He said: Yes.
Book 2, Number 0508:
Abu Huraira said: When any one amongst you squats for answering the call of nature, he should neither turn his face towards the Qibla nor turn his back towards it.
Book 2, Number 0509:
Wasi' b. Habban reported: I was offering my prayer in the mosque and Abdullah b. Umar was sitting there reclining with his back towards the Qibla. After completing my prayer. I went to him from one side. Abdullah said: People say when you go to the latrine, you should neither turn your face towards the Qibla nor towards Bait-ul-Maqdis. 'Abdullah said (farther): I went up to the roof of the house and saw the Messenger of Allah (may peace be upon him) squatting on two bricks for relieving himself with his face towards Bait-al-Maqdis.
Book 2, Number 0510:
Abdullah b. Umar said: I went up to the roof of the house of my sister Hafsa and saw the Messenger of Allah (may peace be upon him) relieving himself facing Syria. with his back to the Qibla.
Book 2, Number 0511:
Abu Qatada reported it from his father: The Messenger of Allah (may peace be upon him) said: None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks).
Book 2, Number 0512:
Abu Qatada reported it from his father that the Messenger of Allah (may peace be upon him) said: When anyone amongst you enters the privy he should not touch his penis with his right hand.
Book 2, Number 0513:
Aba Qatada reported: The Messenger of Allah (way peace be upon him) forbade (us) to breathe into the venel, to touch the penis with the right hand and to wipe after relieving with right hand.
Chapter 13: STARTING FROM THE RIGHR HAND SIDE FOR ABLUTION, ETC
Book 2, Number 0514:
'A'isha reported: The Messenger of Allah (way peace be upon him) loved to start from the right-hand side for performing ablution, for combing (the hair) and wearing the shoes.
Book 2, Number 0515:

'A'isha reported: The Messenger of Allah (may peace be upon him) loved to start from the right-hand side in his every act i. e. in wearing shoes, in combing (his hair) and in performing ablution.

Chapter 14: EASING IS FORBIDDEN IN THE STREETS AND UNDER THE SHADE

Book 2, Number 0516:

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest).

Book 2, Number 0517:

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) entered an enclosure while a servant was following him with a jar of water and he was the youngest amongst us and he placed it by the side of a lote-tree. When the Messenger of Allah, (may peace be upon him) relieved himself, he came out and had cleansed himself with water.

Book 2, Number 0518:

Anas b. Malik reported: When the Messenger of Allah (may peace be upon him) entered the privy, a servant and I used to carry a skin of water, and a pointed staff, and he would cleanse himself with water.

Book 2, Number 0519:

Anas b. Malik reported: The Messenger of Allah (may peace be upon him) went to a far-off place in the desert (hidden from the sight of human beings) for relieving himself. Then I brought water for him and he cleansed himself.

Chapter 15: WIPING OVER THE SOCKS

Book 2, Number 0520:

Hummam reported: Jarir urinated, then performed ablution and wiped over the socks. It was said to him: Do you do like this? He said: Yes, I saw that the Messenger of Allah (may peace be upon him) urinated, then performed ablution and then wiped over his shoes. A'mash said: Ibrahim had observed that this hadith was a surprise for them (the people) because Jarir had embraced Islam after the revelation of Surat al-Ma'ida.

Book 2, Number 0521:

This hadith is narrated on the same authority from A'mash by another chain of transmitters like one transmitted by Abu Mu'awyia. The hadith reported by 'Isa and Sufyan has these words also:" This hadith surprised the friends of Abdullab'" for Jarir had embraced Islam after the revelation of al-Ma'ida.

Book 2, Number 0522:

Hudhaifa reported: I was with the Apostle of Allah (may peace be upon him) when he came to the dumping ground of filth belonging to a particular tribe. He urinated while standing, and I went aside. He (the Holy Prophet) asked me to come near him and I went so near to him that I stood behind his heels. He then performed ablution and wiped over his socks.

Book 2, Number 0523:

Abu Wa'il reported: Abu Musa inflicted extreme rigour upon himself in the matter of urination and urinated in a bottle and said: When the skin of anyone amongst the people of Israel was besmeared with urine, he cut that portion with a cutter. Hudhaifa said: I wish that'your friend should not inflict such an extreme rigour. I and the Messenger of Allah (may peace be upon him) were going together till we reached the dumping ground of filth behind an enclosure. He stood up as one among you would stand up. and he urinated, I tried to turn away from him, but he beckoned to me, so I went to him and I stood behind him, till he had relieved himself.

Book 2, Number 0524:

The son of Mughira b. Shu'ba reported: The Messenger of Allah (may peace be upon him) went out for relieving himself. Mughira went with him carrying a jug full of water. When he (the Holy Prophet) came back after relieving himself, he poured water over him and he performed ablution and wiped over his socks; and in the narration of Ibn Rumh there is" till" instead of" when".

Book 2, Number 0525:

This hadith has been transmitted with the same chain of transmitters by Yahya b. Sa'id with the addition of these words:" He washed his face and hands, and wiped his head and then wiped his socks."
Book 2, Number 0526:
Mughira b. Shu'ba reported: I was with the Messenger of Allah (may peace be upon him) one night. He came down (from the ride) and relieved himself. He then came and I poured water upon him from the jar that I carried with me. He performed ablution and wiped over his socks.
Book 2, Number 0527:
Mughira b. Shu'ba reported: I was in the company of the Messenger of Allah (may peace be upon him) on a journey when he said: Mughira take hold of this jar (of water). I took hold of it and I went out with him. (I stopped but) the Messenger of Allah (may peace be upon him) proceeded on till he was out of my sight. He relieved himself and then came back and he was wearing a tight-sleeved Syrian gown. He tried to get his forearms out. but the sleeve of the gown was very narrow, so he brought his hands out from under the gown. I poured water over (his hands) and he performed ablution for prayer, then wiped over his socks and prayed.
Book 2, Number 0528:
Mughira b. Shu'ba reported: The Messenger of Allah (may peace be upon him) went out for relieving himself. When he came back I brought for him a jar (of water) and poured water upon his hands and He washed his face. He tried to wash his forearms, but as the (sleeves of the) gown were tight. He, therefore, brought them out from under the gown. He then washed them, wiped his head, and wiped his socks and then prayed.
Book 2, Number 0529:
'Urwa b. Mughira reported his father having said: I was one night with the Apostle of Allah (may peace be upon him) on a journey. He said to me: Have you any water with you? I said: Yes. He (the Holy Prophet) came down from his ride and went on till he disappeared in the darkness of night. He then came back and I poured water for him from the jar. He washed his face, He had a woollen gown on him and he could not bring out his forearms from it (i. e. from its sleeves) and consequently he brought them out from under his gown. He washed his forearms, wiped over his head. I then bent down to take off his socks. But he said: Leave them, for my feet were clean when I put them in, and he only wiped over them.
Book 2, Number 0530:
'Urwah al Mughira reported it from his father: He (Mughira) helped the Apostle (may peace be upon him) in performing the ablution, and he performed it and wiped over his shoes. He (Mughira) said to him (about the washing of the feet after putting them off), but he (the Holy Prophet) said: I put them (feet) in when these were clean.
Chapter 16: WIPING (OVER) THE FORELOCK AND TURBAN
Book 2, Number 0531:
'Urwa b. al Mughira b. Shu'ba reported it on the authority of his father that he said: The Messenger of Allah (may peace be upon him) lagged behind (in a journey) and I also lagged behind along with him. After having relieved himself he said: Have you any water with you? I brought to him a jar of water; he washed his palms, and face, and when he tried to get his forearms out (he could not) for the sleeve of the gown was tight. He, therefore, brought them out from under the gown and, throwing it over his shoulders, he washed his forearm. He then wiped his forelock and his turban and his socks. He then mounted and I also mounted (the ride) and came to the people. They had begun the prayer with 'Abd ar-Rabmin b. 'Anf leading them and had completed a rak'a. When he perceived the presence of the Apostle of Allah (may peace be upon him) he began to retire. He (the Holy Prophet) signed to him to continue and offered prayer along with them. Then when he had pronounced the salutation, the Apostle (may peace be upon him) got up and I also got up with him, and we offered the rak'a which had been finished before we came.
Book 2, Number 0532:
Ibn Mughira narrated it from his father: The Apostle of Allah (may peace be upon him) wiped over his socks and over his forehead and over his turban.

Book 2, Number 0533:
This hadith has been transmitted by Ibn Mughira on the authority of his father by another chain of transmitters.
Book 2, Number 0534:
Bakr reported that he had heard from the son of Mughira that verily the Apostle of Allah (may peace be upon him) performed ablution and wiped over his forehead and wiped over his turban and over his socks.
Book 2, Number 0535:
It is narrated from Bilal that the Messenger of Allah (may peace be upon him) wiped over the socks and turban, and in the hadith transmitted by 'Isa b. Yaunus the words are:" Bilal narrated it to me."
Book 2, Number 0536:
This tradition is transmitted by A'mash with this addition;, I saw the Messenger of Allah (may peace be upon him)."
Chapter 17: TIME LIMIT FOR WIPING OVER THE SHOES
Book 2, Number 0537:
Shuraih b. Hani said: I came to 'A'isha to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (may peace be upon him). We asked him and he said: The Messenger of Allah (may peace be upon him) stipulated (the upper limit) of three days and three nights for a traveller and one day and one night for the resident.
Book 2, Number 0538:
This hadith is narrated by Ubaidullah b. 'Amr and Zaid b. Abu Unaisa with the same chain of transmitters.
Book 2, Number 0539:
Shuraib b. Hani reported: I asked 'A'isha about wiping over the shoes. She said: You better go to 'Ali, for he knows more about this than I. I, therefore, came to 'Ali and he narrated from the Apostle (may peace be upon him) like this.
Book 2, Number 0540:
Sulaiman b. Buraida narrated it from his father that the Apostle of Allah (may peace be upon him) offered prayers with one ablution on the day of the Conquest (of Mecca) and wiped over the socks. 'Umar said to him: You have today done something that you have not been accustomed to before. He (the Holy Prophet) said: 0 'Umar, I have done that on purpose.
Chapter 18: IT IS UNDESIRABLE TO PUT ONE'S HAND IN THE UTENSIL BEFORE WASHING IT
Book 2, Number 0541:
Abu Huraira said: When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night.
Book 2, Number 0542:
This hadith is transmitted from Abu Huraira by another chain of transmitters.
Book 2, Number 0543:
Zahri and Ibn Musayyab have both transmitted a hadith like this from Abu Huraira who narrated it from the Apostle (may peace be upon him).
Book 2, Number 0544:
Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When anyone amongst you wakes up from sleep, he should wash his hands three times before putting it in the utensil, for he does not know wher.. his hand was during the night.
Book 2, Number 0545:
This hadith has been transmitted through other chains of transmitters on the authority of Abu Huraira in which it is reported that the Apostle of Allah (may peace be upon him) made a mention of washing the hand, and did not instruct to wash it three times. But the hadith narrated from Jabir and Ibn Musayyab. Abu Salama, and Abdullah b. Shaqiq, Abu Salih, Abla Razin, there is a mention of" three times".
Chapter 19: INSTRUCTIONS PERTAINING TO THE LICKING OF A DOG

Book 2, Number 0546:
Abu Huraira reported the Messenger of Allah (may peace be upon him) to have said: When a dog licks a utensil belonging to any one of you, (the thing contained in it) should be thrown away and then (the utensil) should be washed seven times.
Book 2, Number 0547:
This hadith has been transmitted by another chain of transmitters in which there is no mention of" throwing away".
Book 2, Number 0548:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When a dog drinks out of a vessel belonging to any one of you, he must wash it seven times.
Book 2, Number 0549:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: The purification of the utensil belonging to any one of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time.
Book 2, Number 0550:
Hammam b. Munabbih reported: Of the a hadith narrated by Abu Huraira from Muhammad, the Messenger of Allah (may peace be upon him), one is this: The Messenger of Allah (may peace be upon him) said: The purification of the utensil belonging to one amongst you, after it is licked by a dog, lies in washing it seven times.
Book 2, Number 0551:
Ibn Mughaffal reported: The Messenger of Allah (may peace be upon him) ordered killing of the dogs, and then said: What about them, i. e. about other dogs? and then granted concession (to keep) the dog for hunting and the dog for (the security) of the herd, and said: When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time.
Book 2, Number 0552:
A hadith like this has been narrated from Shu'ba with the same chain of transmitters except for the fact that in the hadith transmitted by Yahya those words are:" He (the Holy Prophet) gave concession in the case of the dog for looking after the herd, for hunting and for watching the cultivated land," and there is no mention of this addition (i. e. concession in case of watching the cultivated lands) except in the hadith transmitted by Yahya.
Chapter 20: IT IS FORBIDDEN TO URINATE IN STAGNANT WATER
Book 2, Number 0553:
Jabir reported: The Messenger of Allah (may peace be upon him) forbade to urinate in stagnant water.
Book 2, Number 0554:
Abu Huraira reported: the Messenger of Allah (may peace be upon him) said: None amongst you should urinate in standing water, and then wash in it.
Book 2, Number 0555:
Hammam b. Munabbih said: Of the ahadith narrated to us by Abfi Huraira from Muhammad the Messenger of Allah (may peace be upon him) one is this: The Messenger or Allah (may peace be upon him) said: You should not urinate in standing water, that is not flowing, then wash in it.
Chapter 21: IT IS FORBIDDEN TO WASH ONESELF IN STANDING WATER
Book 2, Number 0556:
Abu Huraira reported the Messenger of Allah (may peace be upon him) saying: None of you must wash in standing water when he is in a state of Junub. And Abu Huraira was asked how it was to be done; he said: It was to be taken out in handfuls.
Chapter 22: IT IS OBLIGATORY TO CLEANSE THE MOSQUE WHEN THERE ARE IMPURITIES IN IT AND THE EARTH BECOMES CLEAN OF IMPURITIES WITH THE HELP OF WATER WITHOUT SCRAPING (THE PART OF IT)
Book 2, Number 0557:
Anas reported: A Bedouin urinated in the mosque. Some of the persons stood up (to reprimand him or to check him from doing so), but the Messenger of Allah (may peace be upon him) said: Leave him

alone; don't interrupt him. He (the narrator) said: And when he had finished, he called for a bucket of water and poured it over.

Book 2, Number 0558:

Anas b. Malik narrated that a desert Arab (Bedouin) stood in a corner of the mosque and urinated there. The people (the Companions of the Holy Prophet who were present there) shouted, but the Messenger of Allah (may peace be upon him) said: Leave him alone. When he had finished, the Messenger of Allah (may peace be upon him) ordered that a bucket (of water) should be brought and poured over it.

Book 2, Number 0559:

Anas b. Malik reported: While we were in the mosque with Allah's Messenger (may peace be upon him), a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger (may peace be upon him) said: Stop, stop, but the Messenger of Allah (may peace be upon him) said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger (may peace be upon him) called him and said to him: These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an, or Allah's Messenger said something like that. He (the narrator) said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured It over.

Chapter 23: PERTAINING TO THE URINE OF THE SUCKLING BABE, AND HOW IT IS TO BE WASHED AWAY

Book 2, Number 0560:

A'isha, the wife of the Apostle (may peace be upon him) said: Babies were brought to the Messenger of Allah (may peace be upon him) and he blessed them, and after having chewed (something, e. g. dates or any other sweet thing) he rubbed there with their soft palates. A baby was brought to him and he passed water over him (over his garment), so he asked water to be brought and sprinkled it, but he did not wash it.

Book 2, Number 0561:

A'isha reported: A suckling babe was brought to the Messenger of Allah (way peace be upon him) and he urinated in his tap. He (the Holy Prophet) sent for water and poured it over.

Book 2, Number 0562:

Hisham narrated the hadith like one transmitted by Ibn Numair (the above mentioned one) with the same chain of transmitters.

Book 2, Number 0563:

Umm Qais daughter of Mihsan reported that she came to the Messenger of Allah (may peace be upon him) with her child. who was not yet weaned, and she placed him in his lap; and he urinated in his (Holy Prophet's) lap. He (the Holy Prophet) did nothing more than spraying water over it.

Book 2, Number 0564:

This hadith has also been narrated from al-Zuhri with the same chain of narrators. (but for the words):" He (the Holy Prophet) sent for water and sprinkled it over."

Book 2, Number 0565:

Ubaidullah b. Abdullah b. 'Utba b. Mas'ud said: Umm Qais, daughter of Mihsan, was among the earliest female emigrants who took the oath of allegiance to the Messenger of Allah (may peace be upon him), and she was the sister of 'Ukkasha b. Mihsan, one amongst the sons of Asad b. Khuzaima. He (the narrator) said: She (Umm Qais) told me that she came to the Messenger of Allah (may peace he upon him) with her son and he had not attained the age of eating food. He (the narrator, 'Ubaidullah), said: She told me that her son passed urine in the lap of the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) sent for water and sprayed it over his garment (over that part which was contaminated with the urine of the child) and he did not wash it thoroughly.

Chapter 24: WASHING AWAY OF'THE SEMEN FROM THE GARMENT AND ITS SCRAPING

Book 2, Number 0566:

Alqama and Aswad reported: A person stayed in the house of A'isha and in the morning began to wash his garment. A'isha said: In case you saw it (i. e. drop of semen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of the Messenger of Allah (may peace be upon him). I simply scraped it off and he offered prayer, while putting that on.

Book 2, Number 0567:

Al-Aawad and Hammam reported A'isha as saying: I used to scrape off the (drop of) semen from the garment of the Messenger of Allah (may peace be upon him).

Book 2, Number 0568:

Qutaiba b. Sa'id, Ishaq b. Ibrahim, Ibn Abi 'Aruba, Abu Ma'shar, Abu Bakr b. Abu Shaiba, Mansur and Mughira have all transmitted from Ibrahim, who transmitted it on the authority of A'isha's narration pertaining to the scraping off of the (drop) of semen from the garment of the Messenger of Allah (may peace be upon him) like the hadith of Khalid on the authority of Abu Ma'shar.

Book 2, Number 0569:

Hammam narrated the hadith from A'isha like the (above-mentioned) traditions.

Book 2, Number 0570:

'Amr b. Maimun said: I asked Sulaiman b. Yasir whether the semen that gets on to the garment of a person should be washed or not. He replied: A'isha told me: The Messenger of Allah (may peace be upon him) washed the semen, and then went out for prayer in that very garment and I saw the mark of washing on it.

Book 2, Number 0571:

Abu Kuraib, Ibn al-Mubarak, Ibn Abu Za'ida all of them narrated from Amr b. Maimun with the same chain of transmitters. Ibn Abu Za'ida narrated as was transmitted from Ibn Bishr that the Messenger of Allah (may peace be upon him) washed semen, and in the hadith transmitted on the authority of Ibn Mabarak and Abdul Wahid the words are:" She (A'isha) reported: I used to wash it from the garment of the Messenger of Allah (may peace be upon him)."

Book 2, Number 0572:

Abdullah b. Shihab al-Khaulani reported: I stayed in the house of 'A'isha and had a wet dream (and perceived its effect on my garment), so (in the morning) I dipped both (the clothes) in water. This (act of mine) was watched by a maid-servant of A'isha and she informed her. She (Hadrat A'isha) sent me a message: Whatprompted you to act like this with your clothes? He (the narrator) said: I told that I saw in a dream what a sleeper sees. She said: Did you find (any mark of the fluid) on your clothes? I said: No. She said: Had you found anything you should have washed it. Incase I found that (semen) on the garment of the Messenger of Allah (may peace be upon him) dried up, I scraped it off with my nails.

Chapter 25: THE IMPURITY OF THE BLOOD OF MENSES AND ITS WASHING

Book 2, Number 0573:

Asma (daughter of Abu Bakr) reported: A woman came to the Apostle of Allah (may peace be upon him) and said: What should one do if the blood of menses smears the garment of one amongst us? He (the Holy Prophet) replied: She should scrape it, then rub it with water, then pour water over it and then offer prayer in it.

Book 2, Number 0574:

This tradition is narrated by Abu Kuraib, Ibn Numair, Abu Tahir, Ibn Wahb, Yahya b. 'Abdullah b. Salim, Malik b. Anas, 'Amr b. Harith on the authority of Hisham b. 'Urwa, with the same chain of transmitters like one transmitted by Yahya b. Sa'id like the above-mentioned.

Chapter 26: PROOF OF THE IMPURITY OF URINE AND THAT IT IS OBLIGATORY TO SAFEGUARD ONESELF FROM IT

Book 2, Number 0575:

Ibn Abbas reported: The Messenger of Allah (may peace be upon him) happened to pass by two graves and said: They (their occupants) are being tormented, but they are not tormented for a grievous sin. One of them carried tales and the other did not keep himself safe from being defiled by urine. He

then called for a fresh twig and split it into two parts, and planted them on each grave and then said: Perhaps, their punishment way be mitigated as long as these twigs remain fresh.

Book 2, Number 0576:

This hadith is transmitted from A'mash by Abmad b. Yusuf al-Azdi, Mu'alla b. Asad, Abd al-Wahid, Sulaiman with the same chain of transmitters but for the words:" The other did not keep himself safe from being defiled by urine."

Book 3: The Book of Menstruation (Kitab Al-Haid)

Chapter 1: LYING WITH ONE IN MENSTRUATION ABOVE THE WAIST-WRAPPER

Book 3, Number 0577:

'A'isha reported: When anyone amongst us (amongst the wives of the Holy Prophet) menstruated, the Messenger of Allah (may peace be upon him) asked her to tie a waist-wrapper over her (body) and then embraced her.

Book 3, Number 0578:

'A'isha reported: When anyone amongst us was menstruating the Messenger of Allah (may peace be upon him) asked her to tie waist-wrapper daring the time when the menstrual blood profusely flowed and then embraced her; and she ('A'isha) observed: And who amongst you can have control over his desires as the Messenger of Allah (may peace be upon him) had over his desires.

Book 3, Number 0579:

Maimuna (the wife of the Holy Prophet) reported: The Messenger of Allah (may peace be upon him) contacted and embraced his wives over the waist-wrapper when they were menstruating.

Book 3, Number 0580:

Kuraibthe freed slave of Ibn Abbas, reported: I heard it from Maimuna, the wife of the Apostle of Allah (way peace be upon him): The Messenger of Allah (may peace be upon him) used to lie with me when I menstruated, and there was a cloth between me and him.

Book 3, Number 0581:

Umm Salama reported: While I was lying with the Messenger of Allah (may peace be upon him) in a bed cover I menstruated, so I slipped away and I took up the clothes (which I wore) in menses. Upon this the Messenger of Allah (may peace be upon him) said: Have you menstruated? I said: Yes. He called me and I lay down

Chapter 2: THE MENSTRUATING WOMAN IS PERMITTED TO WASH THE HEAD OF HER HUSBAND, COMB HIS HAIR, AND HER LEFT-OVER AS CLEAN, AND ONE IS PERMITTED TO RECLINE IN HER LAP AND RECITE THE QUR'AN

Book 3, Number 0582:

It is reported from 'A'isha that she observed: When the Messenger of Allah (may peace be upon him) was in I'tikaf, he inclined his head towards me and I combedhis hair, and he did not enter the house but for the natural calls (for relieving himself).

Book 3, Number 0583:

'Amra daughter of 'Abd al-Rahman reported: 'A'isha, wife of the Apostle of Allah (may peace be upon him) observed: When I was (in I'tikaf), I entered the house for the call of nature, and while passing I inquired after the health of the sick (in the. family), and when the Messenger of Allah (may peace be upon him) was (in I'tikaf), he put out his head towards me, while he himself was in the mosque, and I combed his hair; and he did not enter the house except for the call of nature so long as he was In I'tikaf; and Ibn Rumh stated: As long as they (the Prophet and his wives) were among the observers of I'tikaf.

Book 3, Number 0584:

'A'isha, the wife of the Apostle (may peace he upon him), reported: The Messenger of Allah (may peace be upon him) put out from the mosque his head for me as he was in I'tikaf, and I washed it in the state that I was menstruating.

Book 3, Number 0585:

'Urwa reported it from 'A'isha that she observed: The Messenger of Allah (may peace be upon him) inclined his head towards me (from the mosque) while I was in my apartment and I combed it in a state of menstruation.

Book 3, Number 0586:
Al-Aswad narrated it from 'A'isha that she observed: I used to wash the head of the Messenger of Allah (may peace be upon him), while I was in a state of menstruation.
Book 3, Number 0587:
'A'isha reported: The Messenger of Allah (may peace be upon him) said to me: Get me the mat from the mosque. I said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand.
Book 3, Number 0588:
'A'isha reported: The Messenger of Allah (may peace be upon him) ordered me that I should get him the mat from the mosque. I said: I am menstruating. He (the Holy Prophet) said: Do get me that, for menstruation is not in your hand.
Book 3, Number 0589:
Abu Huraira reported: While the Messenger of Allah (may peace be upon him) was in the mosque, he said: O 'A'isha, get me that garment. She said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand, and she, therefore, got him that.
Book 3, Number 0590:
'A'isha reported: I would drink when I was menstruating, then I would hand it (the vessel) to the Apostle (may peace be upon him) and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Apostle (may peace be upon him) and he would put his mouth where mine had been. Zuhair made no mention of (the Holy Prophet's) drinking.
Book 3, Number 0591:
'A'isha reported: The Messenger of Allah (may peace be upon him) would recline in my lap when I was menstruating, and recite the Qur'an.
Book 3, Number 0592:
Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contactwith them (as the Jews do). The face of the Messenger of Allah (way peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them.
Chapter 3: ON AL-MADHI
Book 3, Number 0593:
'Ali reported: I was one whose prostatic fluid flowed readily and I was ashamed to ask the Apostle (may peace be upon him) about it, because of the position of his daughter. I, therefore, asked Miqdad. b. al-Asad and he inquired of him (the Holy Prophet). He (the Holy Prophet) said: He should wash his male organ and perform ablution.
Book 3, Number 0594:
'Ali reported: I felt shy of asking about prostatic fluid from the Apostle (may peace be upon him) because of Fatimah. I, therefore, asked al-Miqdad (to ask on my behalf) and he asked. He (the Holy Prophet) said: Ablution is obligatory in such a case.
Book 3, Number 0595:
Ibn 'Abbas reported it from 'Ali: We sent al-Miqdad b. al-Aswad to the Messenger of Allah (may peace be upon him) to ask him what must be done about prostatic fluid which flows from (the private part of) a person. The Messenger of Allah (may peace be upon him) said: Perform ablution and wash your sexual organ.
Chapter 4: WASHING OF FACE AND HANDS AFTER WAKING UP FROM SLEEP

Book 3, Number 0596:
Ibn 'Abbas reported: The Apostle (may peace be upon him) woke up at night; relieved himself, and then washed his face and hands and then again slept.
Chapter 5: IT IS PERMISSIBLE FOR A PERSON TO SLEEP AFTER SEXUAL INTERCOURSE (WITHOUT A BATH) AND THE DESIRABILITY OF ABLUTION FOR HIM, AND WASHING OF THE SEXUAL ORGAN AS HE INTENDS TO FAT, DRINK, OR SLEEP OR COHABIT
Book 3, Number 0597:
'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep.
Book 3, Number 0598:
'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer.
Book 3, Number 0599:
This hadith has been transmitted by Shu'ba with the same chain of transmitters. Ibn at-Muthanna said in his narration: AI-Hakam narrated to us who heard from Ibrahim narrating that.
Book 3, Number 0600:
Ibn 'Umar reported: Umar said: Is one amongst us permitted to sleep in a state of impurity (i. e. after having sexual intercourse)? He (the Holy Prophet) said: Yes, after performing ablution.
Book 3, Number 0601:
Ibn 'Umar said: 'Umar asked the verdict of the Shari'ah from the Apostle (may peace be upon him) thus: Is it permissible for any one of us to sleep in a state of impurity? He (the Holy Prophet said: Yes, he must perform ablution and then sleep and take a bath when he desires.
Book 3, Number 0602:
Ibn Umar reported: Umar b. al-Khattab said to the Messenger of Allah (may peace be upon him), that he became Junbi during the night. The Messenger of Allah (may peace be upon him) said to him: Perform ablution, wash your sexual organ and then go to sleep.

Book 3, Number 0603:
'Abdullah b. Abu'l-Qais reported: I asked 'A'isha about the Witr (prayer) of the Messenger of Allah (may peace be upon him) and made mention of a hadith, then I said: What did he do after having sexual intercourse? Did he take a bath before going to sleep or did he sleep before taking a bath? She said: He did all these. Some- times he took a bath and then slept, and sometimes he performed ablution only and went to sleep. I (the narrator) said: Praise be to Allah Who has made things easy (for human beings).

Book 3, Number 0604:
This hadith has been transmitted with the same chain of transmitters from Mu'awyia b. Salih by Zuhair b. Harb, 'Abd al-Rahman b. Mahdi, Harun b. Sa'id al-'Aili and Ibn Wahb.
Book 3, Number 0605:
Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution. In the hadith transmitted by Abu Bakr. (the words are):" Between the two (acts) there should be an ablution," or he (the narrator) said:" Then he intended that it should be repeated."
Book 3, Number 0606:
Anas reported: The Messenger of Allah (may peace be upon him) used to have sexual intercourse with his wives with a single bath.
Chapter 6: BATHING IS OBLIGATORY FOR A WOMAN AFTER EXPERIENCING ORGASM IN DREAM
Book 3, Number 0607:
Anas b. Malik reported: Umm Sulaim who was the grandmother of Ishaq came to the Messenger of Allah (may peace be upon him) in the presence of 'A'isha and said to him: Messenger of Allah, in case or woman sees what a man sees in dream and she experiences in dream what a man experiences (i. e.

experiences orgasm)? Upon this 'A'isha remarked: O Umm Sulaim, you brought humiliation to women;may your right hand be covered with dust. He (the Holy Prophet) said to 'A'isha: Let your hand be covered with dust, and (addressing Umm Sulaim) said: Well, O Umm Sulaim, she should take a bath if she sees that (i. e. she experiences orgasm in dream).

Book 3, Number 0608:

Anas b. Malik reported that Umm Sulaim narrated it that she asked the Apostle of Allah (may peace be upon him) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (may peace be upon bi m) said: In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen? Upon this the Apostle of Allah (may peace be upon him) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate.

Book 3, Number 0609:

Anas b. Malik reported: A woman asked the Messenger of Allah (way peace be upon him) about a woman who sees in her dream what a man sees in his dream (sexual dream). He (the Holy Prophet) said: If she experiences what a man experiences, she should take a bath.

Book 3, Number 0610:

Umm Salama reported: Umm Sulaim went to the Apostle of Allah (may peace be upon him) and said: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (may peace be upon him) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said: Messenger of Allah, does a woman have sexual dream? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her?

Book 3, Number 0611:

This hadith with the same sense (as narrated above) bus been transmitted from Hisham b. 'Urwa with the same chain of narrators but with this addition that she (Umm Salama) said:" You humiliated the women.

Book 3, Number 0612:

'A'isha the wife of the Apostle (may peace be upon him) narrated: Umm Sulaim, the mother of Bani Abu Talha, came to the Messenger of Allah (may peace be upon him), and a hadith (like that) narrated by Hisham was narrated but for these words. A'isha said: I expressed disapproval to her, saying: Does a woman see a sexual dream?

Book 3, Number 0614:

It is reported on the authority of 'A'isha that a woman came to the Messenger of Allah (may peace be upon him) and inquired: Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid? He (the Holy Prophet) said: Yes. 'A'isha said to her: May your hand be covered with dust and injured. She narrated: The Messenger of Allah (may peace be upon him) said: Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family.

Chapter 7: THE CHARACTERISTIC OF THE MALE REPRODUCTIVE SUBSTANCE (SPERM) AND FEMALE REPRODUCTIVE SUBSTANCE (OVUM), AND THAT THE OFFSPRING IS PRODUCED BY THE CONTRIBUTION OF BOTH

Book 3, Number 0614:

Thauban, the freed slave of the Messenger of Allah (may peace be upon him), said: While I was standing beside the Messenger of Allah (may peace be upon him) one of the rabbis of the Jews came and said: Peace be upon you, O Muhammad. I pushed him backwith a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The Jew said: We call him by the name by which he was named by his family. The Messenger of Allah (may peace be upon him) said: My name is Muhammad with which I was named by my family. The Jew said: I have come to ask you (something). The Messenger of Allah (may peace be upon him) said: Should that thing be of any benefit to you, if I tell you that? He (the Jew) said: I will lend my ears to

it. The Messenger of Allah (may peace be upon him) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the Jew said: Where would the human beings be on the Daywhen the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (may peace be upon him) said: They would be in darkness beside the Bridge. He (the Jew) again said: Who amongst people would be the first to cross (this bridge).? He said: They would be the poor amongst the refugees. The Jew said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the Jew) said. What would be their food alter this? He (the Holy Prophet) said: A bullockwhich was fed in the different quarters of Paradise would be slaughtered for them. He (the Jew) said: What would be their drink? He (the Holy Prophet) said: They would be given drink from the fountain which is named" Salsabil". He (the Jew) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the Jew) said: I would lend ears to that. He then said: I have come to ask you about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i. e. ovum central portion) yellow, and when they have sexual intercourse and the male's substance (chromosomes and genes) prevails upon the female's substance (chromosomes and genes), it is the male child that is created by Allah's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The Jew said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah (may peace be upon him) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that.

Book 3, Number 0615:

This tradition has been narrated by Mu'awyia b. Salim with the same chain of transmitters except for the words: I was sitting beside the Messenger of Allah" and some other minor alterations.

Chapter 8: BATHING AFTER SEXUAL INTERCOURSE OR SEMINAL EMISSION

Book 3, Number 0616:

'A'isha reported: When Allah's Messenger (may peace be upon him) bathed because of sexual intercourse, he first washed his hands: he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer'. He then took some water and put his fingers and moved them through the roots of his hair. And when he found that these had been properly mois- tened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet.

Book 3, Number 0617:

This hadith is narrated by Abu Kuraib. Ibn Numair and others, all on the authority of Hisham with the same chain of transmitters, but in their narration these words are not there:" washed his feet."

Book 3, Number 0618:

Hisham narrated it from his father, who narrated it on the authority of 'A'isha that when the Apostle (may peace be upon him) took a bath because of sexual inter-course, he first washed the palms of his hands three times, and then the whole hadith was transmitted like that based on the authority of Abu Mu'awyia, but no mention is made of the washing of feet.

Book 3, Number 0619:

'Urwa has narrated it on the authority of 'A'isha that when Allah's Messenger (may peace be upon him) took a bath because of sexual intercourse, he first washed his hands before dipping one of them into the basin, and then performed ablu- tion as is done for prayer.

Book 3, Number 0620:

Ibn 'Abbas reported it on the authority of Maimuna, his mother's sister, that she said: I placed water near the Messenger of Allah (may peace be upon him) to take a bath because of sexual intercourse. He washed the palms of his bands twice or thrice and then put his hand In the basin and poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it with force and then performed ablution for the prayer and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel (so that he may wipe his body). but he returned it.

Book 3, Number 0621:
This hadith is narrated by A'mash with the same chain of transmitters, but in the hadith narrated by Yahya b. Yahya and Abu Kuraib there is no mention of:" Pouring of three handfuls of water on the head." and in the hadith narrated by Waki' all the features of ablution have been recorded: rinsing (of mouth), snuffing of water (in the nostrils) ; and in the hadith transmitted by Abu Mu'awyia, there is no mention of a towel.
Book 3, Number 0622:
Ibn Abbas narrated It on the authority of Maimuna that the Apostle of Allah (may peace be upon him) was given a towel, but he did not rub (his body) with it, but he did like this with water, i. e. he shook it off.
Book 3, Number 0623:
'A'isha reported: When the Messenger of Allah (may peace be upon him) took a bath because of sexual intercourse, he called for a vessel and took a handful of water from it and first (washed) the right side of his head, then left, and then took a handful (of water) and poured it on his head.
Chapter 9: THE QUANTITY OF WATER THAT IS DESIRABLE FOR A BATH BECAUSE OF SEXUAL INTERCOURSE, BATHING OF THE MALE AND FEMALE WITH ONE VESSEL IN THE SAME CONDITION AND WASHING OF ONE OF THEM WITH THE LEFT-OVER OF THE OTHER
Book 3, Number 0624:
'A'isha reported: The Messenger of Allah (may peace be upon him) washed himself with water from a vessel (measuring seven to eight seers) because of sexual intercourse.
Book 3, Number 0625:
'A'isha reported: The Messenger of Allah (may peace be upon him) took a bath from the vessel (which contained seven to eight seers, i. e. fifteen to sixteen pounds) of water And I and he (the Holy Prophet) took a bath from the same vessel. And in the hadith narrated by Sufyan the words are:" from one vessel". Qutaiba said: Al-Faraq is three Sa' (a cubic measuring of varying magnitude).
Book 3, Number 0626:
Abu Salamab. 'Abd al-Rahman reported: I along with the foster brother of 'A'isha went to her and he asked about the bath of the Apostle (may peace be upon him) because of sexual intercourse. She called for a vessel equal to a Sa' and she took a bath. and there was a curtain between us and her. She poured water on her head thrice and he (Abu Salama) said: The wives of the Apostle (may peace be upon him) collectedhair on their heads and these lopped up to ears (and did rot go beyond that).
Book 3, Number 0627:
Salama b. Abd al-Rahman narrated it on the authority of A'isha that when the Messenger of Allah (may peace be upon him) took a bath, he started from the right hand and poured water over it and washed it, and then poured water on the impurity with the right band and washed it away with the help of the left hand. and after having removed it, he poured water on his head. A'isha said: I and the Messenger of Allah (may peace be upon him) took a bath from the same vessel, after sexual intercourse.
Book 3, Number 0628:
Hafsa, daughter of 'Abd al-Rahman b. Abu Bakr, reported that 'A'isha narrated to her that she and the Apostle of Allah (may peace be upon him) took a bath from the same vessel which contained water equal to three Mudds or thereabout.
Book 3, Number 0629:
'A'isha reported: I and the Messenger (may peace be upon him) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse.
Book 3, Number 0630:
'A'isha reported: I and the Messenger of Allah (may peace be upon him) took a bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say: Spare (some water for) me, spare (some water for) me; and she said that they had had sexual intercourse.
Book 3, Number 0631:

Ibn Abbas said: Maimuna (the wife of the Holy Prophet) reported to me that she and the Apostle of Allah (may peace be upon him) took a bath from one vessel.

Book 3, Number 0632:

Ibn Abbas reported that the Messenger of Allah (may peace be upon him) took a bath with the water left over by Maimuna.

Book 3, Number 0633:

Zainab bint Umm Salama (the wife of the Holy Prophet) reported that Umm Salama and the Messenger of Allah (may peace be upon him) took a bath from the same vessel.

Book 3, Number 0634:

Anas reported that the Messenger of Allah (may peace he upon him) took a bath with five Makkuks of water and performed ablution with one Makkuk. Ibn Muthanna has used the words five Makakiyya, and Ibn Mu'adh narrated it from 'Abdullah b. 'Abdullah and he made no mention of Ibn Jabr.

Book 3, Number 0635:

Anas said: The Apostle of Allah (may peace be upon him) performed ablution with one Mudd and took bath with a Sa' up to five Mudds.

Book 3, Number 0636:

Safina reported: The Messenger of Allah (may peace be upon him) took a bath with one g' of water because of sexual intercourse and performed ablution with one Mudd.

Book 3, Number 0637:

Safina reported that Abd Bakr, the Companion of the Messenger of Allah (way peace be upon him), observed: The Messenger of Allah (may peace. 1) e upon him) took a bath with one Sa' of water and performed ablution with one Mudd (of water) ; and in the hadith narrated by Ibn Hujr the words are: One Mudd sufficed for his (Holy Prophet's) ablution. And Ibn Hujr said that (his Shaikh) Isma'il was much advanced in age, and it was because of this that he could not fully rely on him for this tradition.

Chapter 10: THE DESIRABILITY OF POURTNG WATER THRICE ON THE HEAD AND OTHER PARTS (OF THE BODY)

Book 3, Number 0638:

Jubair b. Mut'im reported: The people contended amongst themselves in the presence of the Messenger of Allah (may peace be upon him) with regard to bathing. Some of them said: We wash our heads like this and this. Upon this the Messenger (may peace be upon him) said: As for me I pour three handfuls of water upon my head.

Book 3, Number 0639:

Jubair b. Mut'im reported it from the Apostle of Allah (may peace be upon him) that a mention was made before him about bathing because of sexual intercourse and he said: I pour water over my head thrice.

Book 3, Number 0640:

Jabir b. Abdullah reported: A delegation of the Thaqif said to the Apostle of Allah (may peace be upon him): Our land is cold; what about our bathing then? He (the Holy Prophet) said: I pour water thrice over my head.

Book 3, Number 0641:

Ibn Salim in his narration reported:" The delegation of the Thaqif said: Messenger of Allah."

Book 3, Number 0642:

Jabir b. 'Abdullah reported: When the Messenger of Allah (may peace be upon him) took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan b. Muhammad said to him (the narrator): My hair is thick. Upon this Jabir observed. I said to him: O son of my brother, the hair of the Messenger of Allah (may peace be upon him) was thicker than your hair and these were more fine (than yours).

Chapter 11: LAW OF SHARI'AH PERTAINING TO THE PLAITED HAIR OF THE WOMAN WHO TAKES A BATH

Book 3, Number 0643:

Umm Salama reported: I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said:

No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.
Book 3, Number 0644:
This hadith has been narrated by Amr al-Naqid, Yazid b. Harun, 'Abd b. Humaid, Abd al-Razzaq, Thauri, Ayyub b. Musa, with the same chain of transmitters. In hadith narrated by Abd al-Razzaq there is a mention of the menstruation and of the sexual intercourse. The rest of the hadith has been transmitted like that of Ibn 'Uyaina.
Book 3, Number 0645:
This hadith is narrated by the same chain of transmitters by Ahmad al. Darimi, Zakariya b. 'Adi, Yazid, i. e. ' Ibn Zurai', Rauh b. al-Qasim, Ayyub b. Musa with the same chain of transmitters, and there is a mention of these words:" Should I undo the plait and wash it, because of sexual intercourse?" and there is no mention of menstruation.
Book 3, Number 0646:
'Ubaid b. Umair reported: It was conveyed to 'A'isha that 'Abdullah b. 'Amr ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn 'Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their beads? I and the Messenger of Allah (may peace be upon him) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head.
Chapter 12: THE DESIRABILITY OF USING MUSK AT THE SPOT OF BLOOD WHILE BATHING AFTER MENSTRUATION
Book 3, Number 0647:
'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Holy Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Apostle of Allah (may peace be upon him) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood.
Book 3, Number 0648:
'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how he should wash herself after the menstrual period. He (the Holy Prophet) said: Take a cotton with musk and purity yourself, and the rest of the hadith was narrated like that of Sufyan.
Book 3, Number 0650:
'A'isha reported: Asma (daughter of Shakal) asked the Apostle of Allah (may peace be upon him) about washing after menstruation. He said: Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she cleanse herself with the help of that? Upon this he (the Apostle of Allah) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. 'A'isha said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.
Book 3, Number 0650:
This hadith is narrated by 'Ubaidullah b. Mu'adh with the same chain of transmitters (but for the words) that he (the Holy Prophet) said: Cleanse yourself with it, and he covered (his face on account of shyness).
Book 3, Number 0651:

'A'isha reported: Asma' b. Shakal came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, how one amongst us should take a bath after the menstruation, and the rest of the hadith is the same and there is no mention of bathing because of sexual intercourse.

Chapter 13: THE WOMAN WHO HAS A PROLONGED FLOW OF BLOOD, HER BATHING AND PRAYER

Book 3, Number 0652:

'A'isha reported: Fatimah b. Abu Hubaish came to the Apostle (may peace be upon him) and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer? He (the Holy Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.

Book 3, Number 0653:

The hadith narrated by Waki' and with its chain of narrators has been transmitted on the authority of Hisham b. 'Urwa, but in the hadith narrated by Qutaiba on the authority of Jarir, the words are:" There came Fatimah b. Abu Hubaish, b. 'Abd al-Muttalib b. Asad, and she was a woman amongst us," and in the hadith of Hammid b. Zaid there is an addition of these words:" We abandoned mentioning him."

Book 3, Number 0654:

'A'isha reported: Umm Habiba b. Jahsh thus asked for a verdict from the Messenger of Allah (may peace be upon him): I am a woman whose blood keeps flowing (after the menstrual period). He (the Holy Prophet) said: That is only a vein, so take a bath and offer prayer; and she took a bath at the time of every prayer. Laith b. Sa'd said: Ibn Shihab made no mention that the Messenger of Allah (may peace be upon him) had ordered her to take a bath at the time of every prayer, but she did it of her own accord. And in the tradition transmitted by Ibn Rumh there is no mention of Umm Habiba (and there is mention of the daughter of Jahsh only.)

Book 3, Number 0655:

'A'isha, the wife of the Messenger of Allah (may peace be upon him) reported: Umm Habiba b. Jahsh who was the sister-in-law of the Messenger of Allah (may peace be upon him) and the wife of 'Abd al-Rahman b. Auf, remained mustahada for seven years, and she, therefore, asked for the verdict of Shari'ah from the Messenger of Allah (may peace be upon him) about it The Messenger of Allah (may peace be upon him) said: This is not menstruation, but (blood from) a vein: so bathe yourself and offer prayer. 'A'isha said: She took a bath in the wash-tub placed in the apartment of her sister Zainab b. Jahsh, till the redness of the blood came over the water. Ibn Shihab said: I narrated it to Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham about it who observed: May Allah have mercy on Hinda! would that she listened to this verdict. By Lord, she wept for not offering prayer.

Book 3, Number 0656:

This hadith has been thus reported by another chain of transmitters: Umm Habiba b. Jahsh came to the Messenger of Allah (may peace be upon him) and she had been a mustahada for seven years, and the rest of the hadith was narrated like that of 'Amr b. al-Harith up to the words:" There came the redness of the blood over water." and nothing was narrated beyond it.

Book 3, Number 0657:

The hadith has been narrated by 'A'isha through another chain of transmitters (in these words): I The daughter of jahsh had been mustabida for seven years," and the rest of the hadith is the same (as mentioned above).

Book 3, Number 0658:

On the authority of 'A'isha: Umm Habiba asked the Messenger of Allah (may peace be upon him) about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah (may peace be upon him) said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this (after the period of usual courses) bathe yourself and offer prayer.

Book 3, Number 0659:

'A'isha, the wife of the Apostle (may peace be upon him), said: Umm Habiba b. Jahsh who was the spouse of Abd al- Rahman b. Auf made a complaint to the Messenger of Allah (may peace be upon

him) about blood (which flows beyond the menstrual period). He said to her: Remain away (from prayer) equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she washed herself before every prayer.

Chapter 14: IT IS OBLIGATORY FOR A MENSTRUATING WOMAN TO COMPLETE THE ABANDONED FASTS BUT NOT THE ABANDONED PRAYERS

Book 3, Number 0660:

Mu'adha reported: A woman asked 'A'isha: Should one amongst us complete prayers abandoned during the period of menses? 'A'isha said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah (may peace be upon him) was in her menses (and abandoned prayer) she was not required to complete them.

Book 3, Number 0661:

It is reported from Mu'adha that she asked 'A'isha: Should a menstruating woman complete the prayer (abandoned during the menstrual period)? 'A'isha said: Are you a Hurariya? The wives of the Messenger of Allah (may peace be upon him) have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion.

Book 3, Number 0662:

Mu'adha said: I asked 'A'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course). but she does not complete the prayers? She (Hadrat 'A'isha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.

Chapter 15: ONE SHOULD DRAW AROUND A CURTAIN WHILE TAKING A BATH

Book 3, Number 0663:

Umm Hani b. Abu Talib reported: I went to the Messenger of Allah (may peace be upon him) on the day of the conquest (of Mecca) and found him take a bath. while his daughter Fatimah was holding a curtain around him.

Book 3, Number 0664:

Umm Hani b. Abu Talib reported: It was the day of the conquest (of Mecca) that she went to the Messenger of Allah (may peace be upon him) and he was staying at a higher part (of that city). The Messenger of Allah (may peace be upon him) got up for his bath. Fatimah held a curtain around him (in order to provide him privacy). He then put on his garments and wrapped himself with that and then offered eight rak'ahs of the forenoon prayer.

Book 3, Number 0665:

This hadith is narrated by Sa'id b. Abu Hind with the same chain of transmitters and said: His (the Holy Prophet's) daughter Fatimah provided him privacy with the help of his cloth, and when he had taken a bath he took it up and wrapped it around him and then stood and offered eight rak'ahs of the forenoon prayer.

Book 3, Number 0666:

Maimuna reported: I placed water for the Apostle (may peace be upon him) and provided privacy for him, and he took a bath.

Chapter 16: IT IS FORBIDDEN TO SEE THE PRIVATE PARTS OF SOMEONE ELSE

Book 3, Number 0667:

'Abd al-Rahman, the son of Abu Sa'id al-Khudri, reported from his father: The Messenger of Allah (may peace be upon him) said: A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering.

Book 3, Number 0668:

This hadith has been narrated by Ibn Abu Fudaik and Dabbik b. 'Uthman with the same chain of transmitters and they observed: Private parts of man are the nakedness (which is concealed).

Chapter 17: IT IS PERMISSIBLE TO TAKE A BATH NAKED IN COMPLETE PRIVACY

Book 3, Number 0669:

Amongst the traditions narrated from Muhammad, the Messenger of Allah (may peace be upon him) on the authority of Abu Huraira, the one is that Banu Isra'il used to take a bath naked, and they looked at the private parts of one another. Moses (peace be upon him), however, took a bath alone (in privacy) ; and they said (tauntingly): By Allah, nothing prohibits Moses to take a bath along with us, but sacrotal hernia. He (Moses) once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: 0 stone, my clothes,0 stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said: By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone. Abu Huraira said: By Allah, there are the marks of six or seven strokes made by Moses on the stone.

Chapter 18: UTMOST CARE FOR KEEPING-PRIVATE PARTS OF BODY CONCEALED

Book 3, Number 0670:

Jabir b. 'Abdullah reported: When the Ka'ba was constructed the Apostle of Allah (may peace be upon him) and Abbas went and lifted stones. Abbas said to the Messenger of Allah (may peace be upon him): Place your lower garment on your shoulder (so that you may protect yourself from the roughness and hardness of stones). He (the Holy Prophet) did this, but fell down upon the ground in a state of unconciousness and his eyes were turned towards the sky. He then stood up and said: My lower garment, my lower garment; and this wrapper was tied around him. In the hadith transmitted by Ibn Rafi', there is the word:" On his neck" and he did not say:" Upon his shoulder."

Book 3, Number 0671:

Jabir b. 'Abdullah reported: The Messenger of Allah (may peace be upon him) was carrying along with them (his people) stones for the Ka'ba and there was a waist wrapper around him. His uncle," Abbas, said to him: 0 son of my brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (the Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day.

Book 3, Number 0672:

Al-Miswar b. Makhrama reported: I was carrying a heavy stone and my lower garment was loose, and it, therefore, slipped off (so soon) that I could not place the stone (on the ground) and carry to its proper place. Upon this the Messenger of Allah (may peace be upon him) said: Return to your cloth (lower garment), take it (and tie it around your waist) and do not walk naked.

Chapter 19: CONCEALING ONE'S PRIVATE PARTS WHILE RELIEVING ONESELF

Book 3, Number 0673:

'Abdullah b. Ja'far reported: The Messenger of Allah (may peace be upon him) one day made me mount behind him and he confided to me something secret which I would not disclose to anybody; and the Messenger of Allah (may peace be upon him) liked the concealment provided by a lofty place or cluster of dates (while answering the call of nature), Ibn Asma' said in his narration: It implied an enclosure of the date-trees.

Chapter 20: EMISSION OF SEMEN MAKES BATH OBLIGATORY

Book 3, Number 0674:

Sa'id al-Khudri narrated it from his father: I went to Quba' with the Messenger of Allah (may peace be upon him) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (may peace be upon him) stood at the door of 'Itban and called him loudly. So he came out dragging his lower garnment. Upon this the Messenger of Allah (may peace be upon him) said: We have made this man to make haste 'Itban said: Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)? The Messenger of Allah (may peace be upon him) said: It is with the seminal emission that bath becomes obligatory.

Book 3, Number 0675:

Abu al. 'Ala' b. al-Shikhkhir said: The Messenger of Allah (may peace be upon him) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.

Book 3, Number 0676:

Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) happened to pass by (the house) of a man amongst the Ansar, and he sent for him. He came out and water was trickling down from his head. Upon this he (the Holy Prophet) said: Perhaps we put you to haste. He said: Yes. Messenger of Allah. He (the Holy Prophet) said: When you made haste or semen is not emitted, bathing is not obligatory for you, but ablution is binding. Ibn Bashshir has narrated it with a minor alteration.

Book 3, Number 0677:

Ubayy Ibn Ka'b reported: I arked the Messenger of Allah (may peace be upon him) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and ofier prayer.

Book 3, Number 0678:

Ubayy ibn Ka'b narrated it from the Messenger of Allah (may peace be upon him) that he said: If a person has sexual intercourse with his wife, but does not experience orgasm, he should wash his organ and perform an ablution.

Book 3, Number 0679:

Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) observed: Bathing is obligatory in case of seminal emission.

Book 3, Number 0680:

Zaid b. Khalid al-Jubani reported that he askad Uthman b. 'Affan: What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthmin also said: I have heard it from the Messenger of Allah (may peace be upon him).

Book 3, Number 0681:

Abu Ayyub reported that he had heard like this from the Messenger of Allah (may peace be upon him).

Chapter 21: ABROGATION OF (THE COMMAND THAT) BATH IS OBLIGATORY (ONLY) BECAUSE OF SEMINAL EMISSION AND INSTEAD CONTACT OF THE CIRCUMCISED PARTS MAKES BATH OBLIGATORY

Book 3, Number 0682:

Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). In the hadith of Matar the words are: Even if there is no orgasm. Zuhair has narrated it with a minor alteration of words.

Book 3, Number 0683:

This hadith is narrated by Qatida with the same chain of transmitters, but with minor alterations. Here instead of the word - (jahada, (ijtahada) has been used, and the words;" Even if there is no orgasm" have been omitted.

Book 3, Number 0684:

Abu Musa reported: There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: 0 Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

Book 3, Number 0685:

'A'isha the wife of the Apostle of Allah (may peace be upon him) reported. A person asked the Messenger of Allah (may peace be upon him) about one who has sexual intercourse with his wife and

parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah (may peace be upon him) said: I and she (the Mother of the Faithful) do it and then take a bath.

Chapter 22: ABLUTION IS ESSENTIAL WHEN ONE TAIZES SOMETHING COOKED WITH THE HELP OF FIRE

Book 3, Number 0686:

Zaid b Thabit reported: I heard the Messenger of Allah (may peace be upon him) say this: Ablution is obligatory (for one who takes anything) touched by fire.

Book 3, Number 0687:

'Abdullah b. Ibrahim b. Qariz reported that he found Abu Huraira performing ablution in the mosque, who said: I am performing ablution because of having eaten pieces of cheese, for I heard the Messenger of Allah (may peace be upon him) say: Perform ablution (after eating anything) touched by fire.

Book 3, Number 0688:

'Urwa reported on the authority of'A'isha, the wife of the Messenger of Allah (may peace be upon him), saying this: The Messenger of Allah (may peace be upon him) said. Perform ablution (after eating) anything touched by fire.

Chapter 23: ABROGATION OF THE HADITH THAT ABLUTION IS OBLIGATORY FOR HIM WHO TAKES SOMETHING COOKED WITH THE HELP OF FIRE

Book 3, Number 0689:

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) took (meat of) goat's shoulder and offered prayer and did not perform ablution.

Book 3, Number 0690:

Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) took flesh from the bone or meat, and then offered prayer and did not perform ablution, and (in fact) he did not touch water.

Book 3, Number 0691:

Ja'far b. Amr b. Umayya al-Damari reported on the authority of his father who said: I saw the Messenger of Allah (may peace be upon him) take slices from goat's shoulder, and then eat them, and then offer prayer without having performed ablution.

Book 3, Number 0692:

Ja'far b. 'Amr b. Umayya al-Damari reported on the authority of his father who said: I saw the Messenger of Allah (may peace be upon him) take slices from goat's shoulder and then eat them. He was called for prayer and he got'up, leaving aside the knife, and offered prayer but did not perform ablution.

Book 3, Number 0693:

Ibn 'Abbas reported it on the authority of Maimuana, the wife of the Apostle of Allah (may peace be upon him), that the Apostle of Allah (may peace be upon him) took (a piece of goat's) shoulder at her place, and then offered prayer but did not perform ablution.

Book 3, Number 0694:

This hadith has been narrated by Ibn 'Abbas on the authority of Maimuna. the wife of the Apostle (may peace be upon him), by another chain of transmitters.

Book 3, Number 0695:

Abu Rafi' reported: I testify that I used to roast the liver of the goat for the Messenger of Allah (may peace be tipcn him) and then he offered praver but did not perform ablution.

Book 3, Number 0696:

Ibn Abbas reported: The Apostle (may peace be upon him) took milk and then called for water and rinsed (his mouth) and said: It contains greasiness.

Book 3, Number 0697:

This hadith has been narrated by another chain of transmitters.

Book 3, Number 0698:

Ibn Abbas reported: The Messenger of Allah (may peace be upon him) dressed himself, and then went out for prayer, when he was presented with bread and meat. He took three morsels out of that, and then offered prayer along with other people and did not touch water.
Book 3, Number 0699:
This hadith is narrated by Muhammad b. 'Amr b. Ata' with these words: I was with Ibn 'Abbas, and Ibn 'Abbas saw the Apostle of Allah (may peace be upon him) doing like this, and it is also said that the words are: He (the Holy Prophet) offered prayer; and the word" people" is not mentioned.
Chapter 24: THE QUESTION OF ABLUTION AFTER EATING THE FLESH OF THE CAMEL
Book 3, Number 0700:
Jabir b. Samura reported: A man asked the Messenger of Allah (may peace he upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allah) said: Perform ablution it you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh. He (again) said: May I say prayer in the sheepfolds? He (the Messenger of Allah) said: Yes. He (the narrator) again said: May I say prayer where camels lie down? He (the Holy Prophet) said: No.
Book 3, Number 0701:
This hadith is also narrated by another chain of transmitters.
Chapter 25: A MAN WHO IS SURE OF HIS PURIFICATION, BUT ENTERTAINS DOUBT OF ANYTHING BREAKING IT, CAN SAFELY OFFER PRAYER WITHOUT PERFORMING A NEW ABLUTION
Book 3, Number 0702:
'Abbad b. Tamim reported from his uncle that a person made a complaint to the Apostle (may peace be upon him) that he entertained (doubt) as it something had happened to him breaking his ablution. He (the Holy Prophet) said: He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind). Abu Bakr and Zuhair b. Harb have pointed out in their narrations that it was 'Abdullah b. Zaid.
Book 3, Number 0703:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If any one of you has pain in his abdomen, but is doubtful whether or not anything has issued from him, be should not leave the mosque unless he hears a sound or perceives a smell.

Chapter 26: PURIFICATION OF THE SKINS OF THE DEAD ANIMALS BY TANNING THEM
Book 3, Number 0704:
The freed slave-girl of Maimuna was given a goat in charity but it died. The Messenger of Allah (may peace be upon him) happened to pass by that (carcass). Upon this be said: Why did you not take off its skin? You could put it to use, after tanning it. They (the Companions) said: It was dead. Upon, this he (the Messenger of Allah) said: Only its eating is prohibited. Abu bakr and Ibn Umar in their narrations said: It is narrated from Maimuna (may Allah be pleased with her).
Book 3, Number 0705:
Ibn 'Abbas said: The Messenger of Allah (may peace be upon him) saw a dead goat, which had been given in charity to the freed slave-girl of Maimuna. The Messenger of Allah (may peace be upon him) said: Why don't you make use of its skin? They (the Companions around the Holy Prophet) said: It is dead. Upon this he said: It is the eating (of the dead animal) which is prohibited.
Book 3, Number 0706:
This hadith is narrated by Ibn Shihab with the same chain of transmitters as transmitted by Yunus.
Book 3, Number 0707:
Ibn Abbas reported: The Messenger of Allah (may peace be upon him) happened to pass by a goat thrown (away) which had been in fact given to the freed slave-girl of Maimuna as charity. Upon this the Messenger of Allah (way peace he upon him) said: Why did they not get its skin? They had better tan it and make use of it.
Book 3, Number 0708:

Ibn'Abbas reported on the authority of Maimuna that someone amongst the wives of the Messenger of Allah (may peace be upon him) had a domestic animal and it died. Upon this the Messenger of Allah (may peace be upon him) said: Why did you not take off its skin and make use of that?
Book 3, Number 0709:
Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) happened to pass by (the dead body) of the goat which belonged to the freed slave-girl of Maimuna and said: Why did you not make use of its skin?
Book 3, Number 0710:
Abdullah b. Abbas said: I heard the Apostle of Allah (may peace be upon him) say: When the skin is tanned it becomes purified.
Book 3, Number 0711:
This hadith has been transmitted on the authority of Ibn 'Abbas by another chain of transmitters.
Book 3, Number 0712:
Abu al-Khair reported: I saw Ibn Wa'la al-Saba'i wear a fur. I touched it. He said: Why do you touch it? I asked Ibn 'Abbas saying: We are the inhabitants of the western regions, and there (live) with us Berbers and Magians. They bring with them rams and slaughter them, but we do not eat (the meat of the animals) slaughtered by them, and they come with skins full of fat. Upon this Ibn 'Abbas said: We asked the Messenger of Allah (may peace be upon him) about this and he said: Its tanning makes it pure.
Book 3, Number 0713:
Ibn Wa'la al-Saba'i reported: I asked 'Abdullah b. 'Abbas saying: We are the inhabitants of the western regions. The Magians come to us with skins full of water and fat. He said: Drink. I said to him: Is it your own opinion? Ibn Abbas said: I heard the Messenger of Allah (may peace be upon him) say: Tanning purifies it (the skin).
Chapter 27: TAYAMMUM
Book 3, Number 0714:
'A'isha reported: We went with the Apostle of Allah (may peace be upon him) on one of his journeys and when we reached the place Baida' or Dhat al-jaish, my necklace was broken (and fell somewhere). The Messenger of Allah (way peace be upon him) along with other people stayed there for searching it. There was neither any water at that place nor was there any water with them (the Companions of the Holy Prophet). Some persons came to my father Abu Bakr and said: Do you see what 'A'isha has done? She has detained the Messenger of Allah (may peace be upon him) and persons accompanying him, and there is neither any water here or with them. So Abu Bakr came there and the Messenger of Allah (may peace be upon him) was sleeping with his head on my thigh. He (Abu Bakr) said: You have detained the Messenger of Allah (may peace be upon him) and other persons and there is neither water here nor with them. She ('A'isha) said: Abu Bakr scolded me and uttered what Allah wanted him to utter and nudged my hips with his hand. And there was nothing to prevent me from stirring but for the fact that the messenger of Allah (may peace be upon him) was lying upon my thigh. The Messenger of Allah (may peace be upon him) slept till it was dawn at a waterless place. So Allah revealed the verses pertaining to tayammum and they (the Holy Prophet and his Companions) performed tayammum. Usaid b. al-Hudair who was one of the leaders said: This is not the first of your blessings,0 Family to Abu Bakr. 'A'isha said: We made the came) stand which was my mount and found the necklace under it.
Book 3, Number 0715:
'A'isha reported she had borrowed from Asma' (her sister) a necklace and it was lost. The Messenger of Allah (may peace be upon him) sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah (may peace be upon him), they made a complaint about it, and the verses pertaining to tayammum were revealed. Upon this Usaid b. Hadair said (to 'A'isha): May Allah grant you a good reward! Never has been there an occasion when you were beset with difficulty and Allah did not make you come out of that and made it an occasion of blessing for the Muslims.
Book 3, Number 0716:

Shaqiq reported: I was sitting in the company of Abdullah and Abu Musa when Abu Musa said: 0 'Abd al-Rahman (kunya of 'Abdullah b. Mas'ud), what would you like a man to do about the prayer if he experiences a seminal emission or has sexual intercourse but does not find water for a month? 'Abdullah said: He should not perform tayammum even if he does not find water for a month. 'Abdullah said: Then what about the verse in Sura Ma'ida:" If you do not find water, betake yourself to clean dust"? 'Abdullah said: If they were granted concession on the basis of this verse, there is a possibility that they would perform tayammum with dust on finding water very cold for themselves. Abu Musa said to Abdullah: You have not heard the words of 'Ammar: The Messenger of Allah (may peace be upon him) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah (may peace be upon him) then and made a mention of that to him and he (the Holy Prophet) said: It would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. 'Abdullah said: Didn't you see that Umar was not fully satisfied with the words of 'Ammar only?

Book 3, Number 0717:

This hadith is narrated by Shaqiq with the same chain of transmitters but with the alteration of these words: He (the Holy Prophet) struck hands upon the earth, and then shook them and then wiped his face and palm.

Book 3, Number 0718:

Abd al-Rabmin b. Abza narrated It on the authority of his father that a man came to 'Umar and said: I am (at times) affected by seminal emission but find no water. He ('Umar) told him not to say prayer. 'Ammar then said. Do you remember,0 Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (may peace be upon him) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it.

A hadith like this has been transmitted with the same chain of transmitters but for the words: 'Umar said: We hold you responsible for what you claim."

Book 3, Number 0719:

'Abd al-Rahman b. Abza mnated it on the authority of his father that a man came to Umar and said: I have had a seminal emission but I found no water, and the rest of the hadith is the same but with this addition: 'Amr said: 0 Commander of the Faithful, because of the right given to you by Allah over me, if you desire, I would not narrate this hadith to anyone.

Book 3, Number 0720:

Umair, the freed slave of Ibn 'Abbas, reported: I and 'Abd al-Rahmin b. Yasir, the freed slave of Maimuna, the wife of the Apostle (way peace be upon him). came to the house of Abu'l-Jahm b. al-Harith al-Simma Ansari and he said: The Messenger of Allah (may peace be upon him) came from the direction of Bi'r Jamal and a man met him; he saluted him but the Messenger of Allah (may peace be upon him) made no response, till he (the Holy Prophet) came to the wall, wiped his face and hands and then returned his salutations.

Book 3, Number 0721:

Ibn Umar reported: A person happened to pass by the Messenger of Allah (may peace be upon him) when he was making water and saluted him, but he did not respond to his salutation.

Chapter 28: A MUSLIM IS NOT DEFILED

Book 3, Number 0722:

Abu Huraira reported that he met the Apostle of Allah (may peace be upon him) on one of the paths leading to Medina in a state of (sexual) defilement and he slipped away and took a bath. The Apostle of Allah (may peace be upon him) searched for him and when he came, he said to him: 0 Abu Huraira, where were you? He said: Messenger of Allah, you met when I was (sexually) defiled and I did not like to sit in your company before taking a bath. Upon this the Messenger of Allah (may peace be upon him) said: Hallowed be Allah, verily a believer is never defiled.

Book 3, Number 0723:
Hudhaifa reported: The Messenger of Allah (may peace be upon him) happened to meet him and he was (sexually) defiled, and he slipped away and took a bath and then came and said: I was (sexually) defiled. Upon this he (the Holy Prophet) remarked: A Muslim is never defiled.

Chapter 29: REMEMBRANCE OF ALLAH EVEN IN A STATE OF SEXUAL DEFILEMENT

Book 3, Number 0724:
'A'isha said: The Apostle of Allah (may peace be upon him) used to remember Allah at all moments.

Chapter 30: IT IS PERMISSIBLE TO EAT WITHOUT ABLUTION AND THERE IS NO ABHORRENCE IN IT AND PERFORMING OF ABLUTION IMMEDIATELY (AFTER THAT) IS NOT ESSENTIAL

Book 3, Number 0725:
Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) came out of the privy, and he was presented with some food, and the people reminded him about ablution, but he said: Am I to say prayer that I should perform ablution?

Book 3, Number 0726:
Ibn 'Abbas reported: We were with the Apostle of Allah (may peace be upon him) and he had come out of the privy. Food was presented to him. It was said to him (by the Companions around him): Wouldn't you perform ablution? Upon this he said: Why, am I to say prayer that I should perform ablution?

Book 3, Number 0727:
Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) went to the privy and when he came back, he was presented with food. It was said to him; Messenger of Allah, wouldn't you perform ablution. He said: Why, am I to say prayer?

Book 3, Number 0728:
Ibn Abbas, reported: The Apostle of Allah (may peace be upon him) came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. In another narration transmitted by Sa'id b. al-Huwairith it is like this: It was said to the Apostle of Allah (may peace be upon him) You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution.

Chapter 31: WHAT SHOULD BE UTIERED WHILE ENTERING THE PRIVY?

Book 3, Number 0729:
Anas reported: When the Messenger of Allah (may peace be upon him) entered the privy, and in the hadith transmitted by Hushaim (the words are): When the Messenger of Allah (may peace be upon him) entered the lavatory, be used to say: O Allah, I seek refuge in Thee from wicked and noxious things.

Book 3, Number 0730:
This hadith is also transmitted by 'Abd al-'Aziz with the same chain of transmitters, and the words are: I seek refuge with Allah from the wicked and noxious things.

Chapter 32: ABLUTION DOES NOT BREAK BY DOZING IN A SITTING POSTURE

Book 3, Number 0731:
Anas reported: (The people) stood up for prayer and the Messenger of Allah (may peace be upon him) was whispering to a man, and in the narration of 'Abd al-Warith (the words are): The Apostle of Allah (may peace be upon him) was having a private conversation with a man, and did not start the prayer till the people dozed off.

Book 3, Number 0732:
Anas b. Malik reported: (The people) stood up for prayer and the Apostle of Allah (may peace be upon him) was talking in whispers with a man, and he did not discontinue the conversation till his Companions dozed off; he then came and led the prayer.

Book 3, Number 0733:
Qatida reported: I heard Anas as saying that the Companion of the Messenger of Allah (may peace be upon him) dozed off and then offered prayer and did not perform ablution. He (the narrator) said: I asked him if he had actually heard it from Anas. He said: By Allah. yes.

Book 3, Number 0734:

Anas reported: (The people) stood up for the night prayer when a man spoke forth: I need to say something. The Apostle of Allah (may peace be upon him) entered into secret conversation with him, till the people dozed off or some of the people (dozed off), and then they said the prayer.